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Vol. IX May, 1944 No. 5

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Pointed Paragraphs

"AFTER WAR" PLANNING

JUST NOW that is a favorite amusement of many. But Dr. Henry M. Wriston, president of Brown University, Providence, R.I., has issued a book in which he reminds these dreaming prophets of a few disconcerting realities and warns against foolish optimism. He calls attention to the fact that it is easy to promise the people peace, employment, plenty, and general prosperity after we have won the war. He cautions us against overmuch confidence in these gratuitous promises. Dr. Wriston also insists that the wisdom of the world is not always with the learned, often it is to be found in the "perspective common sense of the man in the street," and he reminds everyone that individually each of us should preserve faith, poise, diligence, and devotion to duty. If these be lacking, men will look for prosperity in vain.

We believe all this is highly necessary and important for each of us today. We are living in dangerous times. It is well known that never before has delinquency played such havoc with adolescents, boys and girls. We need not come in contact with it in order to be convinced. The low moral tone of many popular magazines and periodicals together with the suggestive jests which are now given space in the press are signs of evil trends. At the same time horrible accidents are on the increase. The wisdom which comes from above tells us now: "Keep thy heart with all diligence, for out of it are the issues of life." This is a time to keep your head and watch your step. Each of us needs God's Word, its daily appeal, direction, and comfort. Each of us needs the quiet hour in which we cast all our cares upon Him who careth for us. Each of us needs to "walk circumspectly, not as fools, but as wise, redeeming the time, for the days are evil." Failing to heed all this brought ruin to many after the last war.

S. in *Lutheran Witness.*

A row of gilt organ pipes all across the front of the church like a mouth full of gold teeth. — George Ansel Mooes.

COMPLETE SURRENDER

A French officer whose ship had been taken by Nelson was brought on board Nelson's vessel. He walked up to the great admiral and gave him his hand. "No," said Nelson, "your sword, first, please." That is the gospel. Many people would take Christ's hand and say that he is a noble character.

Give up your rebellious will first; admit your guilt; then Christ will take your hand.—*John McNeil, in The War Cry.*

"Pray, and hurl your life after your prayers!"

AMERICA A SANCTUARY

Again, freedom from racial antipathies has been part of our American dream. We have thought of America as a melting-pot into which flow racial streams from all over the world. We have thought of America as a sanctuary where the oppressed of all lands might find refuge. Did not Mischa Elman, as he sailed from New York harbor, say that the most significant inscription on any public monument in the world appears on the Statue of Liberty: "Send these, the homeless and the tempest-tossed, to me: I lift my lamp beside the golden door"?—*Lynn Hough Corson.*

"One can deceive himself so long that he really thinks he is honest."

WESLEY'S INDICTMENT

All who sell liquor in the common way, to any who will buy, are poisoners in general. They murder his Majesty's subjects by wholesale; neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God is in their gardens, their groves—a fire that burns to the nethermost hell. Blood, blood is there! The foundation, the floors, the walls, the roof, are stained with blood.—*John Wesley.*

It is said that John Muir wrote his name and address on the flyleaf of one of his books thus: "John Muir, Earth Planet, Universe." The world was his home. So must we think and see and live in world terms. Our loyalties to the little must give place to the larger outlook.—Charles L. Bromley.

THE MAIN THING

Nothing can replace the *Message!*

Efficient organization cannot. Nor can beautiful liturgy. Nor can a thousand community surveys. The Church's distinctive contribution to this age, or any age, is its message.

People must know what to believe before they can know how to behave. Ethics without faith becomes meaningless activism. Worship without faith becomes empty estheticism. Neither charity nor liturgy will convert sinners. Faith cometh by *hearing.* We face an age that has lost its anchor. It has nothing to tie to, for it has surrendered God. It has nothing to tie with, for it has abrogated faith. And the storm is breaking all around it. National and international unrest surges over it.

The Christian Church is rubbing its eyes. No longer does it dare to be smug in the confident humanism of even a decade ago. Every Christian periodical breathes apprehension. But the Church is not sure of its course. Some still try to bolster up its good will. Some try to energize its missionary zeal for a new sales campaign. Some creep into esthetics, and multiply its devices for worship. Each has its place.

But it is a *message* the age must have. It must know God again. Theology is the key to all "ologies." If man knows not God, his psychology and his sociology are incoherent and meaningless. "What is God like?" is the towering question of the age. Upon the answer rests its economics and its politics.—*Alvin N. Rogness* in *Lutheran Herald.*

Always vote for a principle, though you vote alone; then you may cherish the sweet reflection that your vote is never lost.—John Quincy Adams.

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REV. E. E. RYDEN, D.D., Editor

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The
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EDITORIAL

THERE ARE deep and significant stirrings in the Missouri Synod. That century-old stronghold of staunch and conservative Lutheranism appears to be standing on the threshold of a new day when it may abandon its traditional policy of isolation from other Lutheran groups to step into a larger sphere of understanding and cooperation where its formidable strength and influence may become a greater power in molding Lutheran thought and in shaping the destiny of American Lutheranism. It is not impossible that a notable move in this direction may be taken before the passing of another month.

Is Missouri Ready For Cooperation?

The new trend in Missouri policy has been manifesting itself in various ways for two or three years, largely in the number of thoughtful articles on the subject of Lutheran unity in the *Lutheran Witness,* official organ of that church body, and in the *American Lutheran,* an independent organ of the Church. The sympathetic reception which the Overture on Lutheran Unity of the American Lutheran Conference received in both these publications was also indicative of this changed attitude, which essentially is a recognition on the part of Missouri that practically all of the Lutheran groups in America today stand for fundamental and conservative Lutheranism, based on the historic confessions of the Church.

Scores of conferences and seminars in various parts of the land, some sponsored by the Missouri Synod and others by the American Lutheran Conference, have also brought together thousands of Lutheran pastors, not only of these two groups but also of the United Lutheran Church, and the results of these personal contacts have been most salutary. Many prejudices and fears have been removed, and a bond of mutual sympathy and understanding created. Moreover, the consciousness has grown stronger that the Lutherans of America have a common mission not only in this land but in all the world, and that the Lord of the Church is calling them to fulfill this destiny in a spirit of unity and peace.

This conviction, no doubt, has been strengthened by reason of the grave crisis which now confronts the Church throughout the world. With the Lutheran Church in Europe rendered prostrate by the war, the Lutheran Church of America has been compelled once more to assume world leadership, and this situation will probably continue to obtain for many years after peace comes. Faced by this extraordinary emergency, it is becoming daily apparent that the faith and resources of the Lutheran Church in America will be taxed to the utmost in trying to come to the rescue of brethren in other lands.

Providentially, the National Lutheran Council was already in existence when the storm broke, and it is through this common agency that two-thirds of the Lutherans of America are already cooperating in a world-wide program. Will Missouri bring its vast power and resources to strengthen this working arm of the Church and to further its endeavors for the Kingdom?

THAT such a step is not improbable, at least to the extent of limited participation in the activities of the Council, has been indicated in several ways. For some time influential members of the faculty of Concordia Seminary who are on the editorial staff of the *Lutheran Witness* have made known their conviction that participation in certain external activities of the National Lu-

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theran Council would in no wise compromise the position of the Missouri Synod. And now come the editors of the *American Lutheran* in an unusually significant editorial in the April issue of that magazine to give their unqualified approval to such a step. After making a painstaking analysis of the present constitution of the National Lutheran Council, which they contend contains no features which should prove objectionable to the Missouri Synod, the *American Lutheran* editors point out that the question of membership in the Council has never been presented formally to the Missouri Synod and that the Synod has therefore never had an opportunity to vote on the matter. They make it clear, however, that the Missouri Synod has worked with the Council in various areas, such as coordination of ministry to service men, and that such activities have resulted in a growing demand on the part of many pastors and laymen in the Missouri Synod, not only for further cooperation, but also for membership in the Council. Then come these highly significant words by the *American Lutheran* editors:

> In view of these facts it is difficult to understand why the Missouri Synod is not a member of the National Lutheran Council. No fault can be found with the basic principles, the program of work or the performance of the Council in the quarter century of its existence. If the Council has failed to fulfill expectations in some area, is it perhaps because the strongest individual Synod in the Lutheran Church has for no good reason withheld its approval and its cooperation? The active participation of the Missouri Synod in the work of the Council would mean much to the Council—and the Council, if given a chance, might contribute much toward the success of the work undertaken by the Missouri Synod. Why, then, should we allow the present state of affairs to continue?
>
> It seems that an unreasonable fear of the "ultimate consequences" of co-operative action with other Lutheran synods is at the bottom of the reluctance of some members of Synod to consider membership in the Council. We believe that such fears are unworthy of a child of God. The question is not, "What will that lead to?" but "Is it right that the Missouri Synod should join the National Lutheran Council?" The devil has hindered many good works by suggesting the fear-inspired question, "What will that lead to?" He suggested it to Luther when Luther was summoned to Worms and Luther gave the proper answer. No doubt he suggested it to our fathers when they set out on their perilous voyage across the sea. He suggests it to every pastor when a pastor is confronted with a difficult decision in his pastoral work. Let us settle the question, "Is it right that we should, as a Synod, accept membership in the National Lutheran Council?"—and then let us act upon our conviction. The future belongs to God.
>
> Another reason for the reluctance of some members of Synod to consider membership in the National Lutheran Council seems to be the fear of thereby becoming involved in unionistic enterprises and practices. Such fears also are groundless and indicate a lack of faith as well as of understanding. Co-operative work in external things, as the "Preamble" of the "Regulations" correctly states does not "presuppose nor involve church fellowship." This sentiment was expressed also by our own synodical officials. We hope and pray that the day will dawn when we shall have fellowship with all Lutherans—but membership in the National Lutheran Council has nothing to do with such fellowship. The National Lutheran Council is nothing more than an agreement between Lutheran synods to work together as much as possible in "external" matters which are the common concern of all Lutheran synods.

THE EDITORIAL then sets forth the advantages of cooperation in such fields as social welfare, publicity, statistics, higher education, Church-State relations, foreign relief efforts, and service to the armed forces, and it adds that "the future will, no doubt, add many more items to the long list of activities in which all Lutherans are working for a common cause and in which they should be working shoulder to shoulder for the common good." Finally comes this straight-forward conclusion:

> *The question, therefore, is a pertinent one: Why should the Missouri Synod not accept membership in the National Lutheran Council? If it is right for the Synod to co-operate with the Council in the work of caring for the social needs of our men and women in the armed forces, in the service of prisoners of war, in social work, why should it not be right to extend this co-operation into other fields of "external" church work in which such co-operation may seem desirable? Is it fair, for that matter, that the Missouri Synod should refuse to accept responsibility for the maintenance of the agency set up for joint work, the National Lutheran Council, while at the same time it is ready to co-operate with other Lutheran synods whenever it seems to be to her advantage to do so? We believe the Missouri Synod has the courage of her convictions. If it is right and good that we should co-operate with other Lutheran synods in "external" matters, let us do so without hedging and holding back. Let us join the National Lutheran Council!*

THIS IS the most hopeful note that has been sounded in American Lutheranism in our generation. If it reflects the sentiment of the rank and file of the Missouri Synod, it may indeed prove to be the glad heralding of a new day for our beloved Lutheran Church in this land. And truly it opens up the vision of future possibilities for our Church and future triumphs of the Kingdom that were not even dreamed of a generation ago.

It has now been definitely decided, as a result of a referendum among its 5,000 congregations, that the Missouri Synod will meet for its centennial convention at Saginaw, Mich., June 21-30. We do not know whether or not the question of membership in the National Lutheran Council will come before that gathering, but if it does, we will add our prayers to those of countless thousands of other Lutherans that the Spirit of God may truly guide the deliberations and determine the decision. It will be an historic moment, and the centennial meeting of the Missouri Synod may well mark one of the most important milestones in the annals of the Lutheran Church.

Induction of Students Protested by Churches

NUMEROUS CHURCH BODIES are joining in vigorous protest to President Roosevelt and General Lewis B. Hershey, Selective Service director, over the latest order of the nation's draft authorities canceling deferment of pre-theological students on and after July 1, 1944. The first major group to register objection to the new directive was the United Lutheran Church in America, which, through its Executive Board, wired General Hershey as follows:

"As a Church, we express our unalterable opposition and vigorously protest against this action, which will rob our country of this future Protestant spiritual leadership, particularly since the number involved, approximately 1,750 men for the country as a whole, is utterly insignificant as compared with the total military establishment."

The Federal Council of Churches also quickly swung into action by sponsoring a joint protest signed by the presidents of twenty-three Protestant church bodies, including two Lutheran groups. This protest, which was presented to the Selective Service administrators by a delegation consisting of the Rt. Rev. Angus Dun of the Protestant Episcopal Church, Dr. Luther A. Weigle, former president of the Federal Council of Churches, and Dr. Samuel McCrea Cavert, general secretary of the Council, pointed out that the new ruling would "wholly cut off the supply of future ministers for the Protestant Church while the supply for the Roman Catholic priesthood would not be affected." This is due, the protest made clear, to the fact that the Protestant Churches, following a different system than the Catholic Church, relies upon the public schools and colleges for the pre-theological education of students for the ministry.

"We respectfully but firmly submit," declared the protesting Protestant leaders, "that any program affecting students preparing for the ministry must bear equally upon Catholic and Protestant and Jew. It is contrary to the fundamental American tradition of equality for all religious groups before the law that provisions should be set up which result in placing one important religious group under serious disabilities that do not apply to another religious group. It is a matter of elemental fairness that students for the ministry, when they are of the same age and of the same level of educational preparation, should be treated alike, regardless of the Church to which they belong."

Other groups, such as the Board of Higher Education of the Disciples of Christ, and district synods of the Evangelical and Reformed Church in Ohio and Minnesota, also joined in registering protests. The Ohio synod, addressing its resolution to President Roosevelt, said:

"Like you, we are desirous of bringing the war to an early successful conclusion. . . in the establishment of a just and enduring peace. We believe, however, that these common interests cannot be served well unless the spiritual morale of our people, now and after the conclusion of the war effort, remains on a high level.

"This will not be possible if an ever-increasing number of Protestant Churches is deprived of leadership through the stoppage of a steady flow of students for the ministry through our colleges and seminaries. The new ruling would effectively close . . . within three years . . . every theological seminary in the country. Surely, you can not be in sympathy with an effort to cripple the religious life of America . . ."

Aside from the discrimination created between Protestant and Roman Catholic pre-theological students, there are other aspects of the new conscription order that are difficult to understand. For instance, it is hard to see how the 1,750 students affected by the order would make an appreciable contribution to the war effort. On the other hand, this number of young pastors in the next few years is of inestimable consequence to the life of both Church and nation. With the Church already suffering from an acute shortage of ministers as a result of the number of pastors who have become chaplains, the action of the Selective Service authorities becomes almost inexplicable.

The baneful effect of this order will also be felt in the educational institutions of the Church. Up to the present time the church colleges have been helped financially by the training programs instituted by both Army and Navy at these institutions. It has been announced, however, that all such programs are to be abandoned next month. This means that no young men will be found next year at any church schools except a very limited number who are deferred for specialized studies designed to aid the war effort and those who are physically incapacitated for service.

The theological seminaries, of course, will continue to function, but no new class will be enrolled a year from now, and by the end of three years, if the war continues, the seminaries will have to be closed for lack of students. That is exactly what has happened to the theological seminaries of Germany. Is this a part of the price which the Church must pay in order that the god of war may be amply fed?

What Is Happening To Parish School?

CHURCH LEADERS throughout America are becoming genuinely alarmed over the decline of the Protestant parish school, and with good reason. Principal attention just now is being directed to the figures released by the Methodist Church (See April LUTHERAN OUTLOOK). Dr. John Q. Schisler, executive secretary of the Division of the Local Church, Methodist Board of Education, informed the quadrennial conference of that body that Methodist church schools had fallen from 5,418,798 in 1940, which was the year of the Methodist merger, to 5,093,558 in 1942, a loss of 325,240 pupils in two years.

But it is evident that other groups are similarly affected. Dr. D. A. McGregor, executive secretary for Christian Education in the Protestant Episcopal Church, recently told the National Council of that body that losses in various denominations range from three to thirty-five per cent. In the Episcopal Church the falling off is approximately nineteen per cent.

According to figures compiled by the statistical bureau of the National Lutheran Council, the loss in parish school enrollment in the Lutheran Church during the corresponding period was 82,233, the decline being from 1,938,548 in 1940 to 1,856,233 in 1942. Here is the situation in the various Lutheran general bodies:

	1940	1942
United Lutheran Church	798,915	800,507
American Lutheran Church	214,884	208,196
Augustana Synod	137,890	130,701
Norwegian Lutheran	264,832	213,244
‡Lutheran Free	21,175	21,175
United Danish	18,056	15,700
Danish Church	4,431	3,932
Eilsen Synod	295	330
‡Lutheran Brethren	1,914	1,914
Suomi Synod	7,221	6,687
Finnish National	1,025	948
‡Finnish Apostolic	1,450	1,450
Missouri Synod	395,646	380,673
Wisconsin Synod	53,093	52,779
Slovak Synod	5,461	5,820
Norwegian Synod	2,690	2,561
Negro Missions	7,737	7,690
Independent Congregations	1,832	2,008

‡ No recent figures available.

It will be noted from the above that in all the larger groups, with the single exception of the United Lutheran Church, which records a slight gain, there has been a consistent loss.

Inasmuch as the above figures cover all branches of elementary parish education, including Sunday schools, parochial day schools, vacation and week-day Bible schools, it is evident that many children are counted twice. It is possible, therefore, that the actual loss in Sunday school enrollment is even larger than these totals indicate. The case of the Augustana Synod may be cited as an illustration. The net loss for Augustana indicated above is 7,189 pupils in two years. Actually, however, the Sunday school enrollment from 1940 to 1942 declined 9,816. The difference is accounted for by a net gain of 2,627 in week-day schools, probably made up to a large extent by children already in the Sunday school.

WHAT is the cause for the decline in parish school enrollment? Dr. Schisler sought for the answer in the Methodist Church by sending a questionnaire to 600 carefully selected laymen and a large number of pastors, and from the answers he received the following facts emerged:

1. No definite conviction on the part of people generally that the church school is important.

2. Inferior work on the part of officers and teachers in many church schools.

3. Methodist church school teachers are frequently in competition with teachers of other denominations whose doctrines are simple and direct.

4. Lack of concern on the part of church workers for the spiritual welfare of others.

It is interesting to note that the Methodists concluded that fluctuation in birth rate was not regarded as a serious cause of decrease. In Lutheran circles, however, a decidedly different opinion prevails. From the examination of statistics of local congregations of past years, a very sharp decline in the number of children of members has been noted. Where large families were the rule, especially in rural areas, two and three decades ago, the modern family of one or two children has now become the general thing.

However, with half of the people of the United States outside the fold of the Church and with at least 13,000,000 children growing up as pagans, without religious instruction of any kind, the dwindling birthrate within the Church itself becomes a lame excuse for the decline in parish education statistics. Has the Church ceased to be a missionary Church? Has it lost its zeal for souls? Is it unconcerned about those who are outside the fold?

Development of a true missionary spirit can easily turn the tide. There are 25,473 Lutheran parish schools in the United States and Canada. Think what the winning of a single child for each one of these schools would mean for the Church and the Kingdom!

DR. C. F. LINDBERG'S thought-provoking article on parish education in this issue of the LUTHERAN OUTLOOK assumes added significance in light of the above facts. While Prof. Lindberg takes his stand squarely on the eternal and unchangeable verities of God's Word, he makes it clear that the Lutheran Church can not afford to live "in self-satisfied reflection upon the glorious achievements of our past" or "isolate ourselves from the intellectual, scientific, and cultural developments of the present." On the contrary, he insists:

"The highest levels of intellectual training must also be used as instruments for the dissemination of Christian truths. Every true discovery made in the fields of social, biological, and natural sciences must be viewed as the handmaiden of Christian education, the servant of religion."

We agree heartily with these conclusions. If the Lutheran Church is to remain the Teaching Church and not "subside to a place among the unschooled sects", the standards of parish education must be raised to the highest possible level. The best is none too good in the task of enlightening the hearts and minds of our children in the things that pertain to their spiritual weal. All this

owever, will still remain ineffective unless the teachers nd pastors and leaders who direct the work of our par- h schools catch the vision of the importance of the task ntrusted to them to "feed" Christ's lambs.

NTERESTING in this connection is the observation of a layman at a recent convocation of the Disciples of hrist Brotherhood at Des Moines, Ia., that Sunday hool attendance has gone down because Christian edu- ation has gone "high brow."

"Our teachers have become sophisticated," he asserted. They have come to have a little learning and it has be- ome dangerous."

Several ministers who were present added that it was heir opinion that evangelism has trailed education in hurch teaching, and that the two should be kept in alance.

And now comes the announcement that a joint plan- ing committee of the Department of Evangelism of the ederal Council of Churches and the International Coun- il of Religious Education is arranging a National Mis- ion to Christian Teachers to be held next October and November, the purpose of which, according to Dr. Jesse M. Bader, the director of the Mission, is to "counteract he steady decline of Sunday school enrollment." The lans call for three-day sessions in important centers hroughout the country, with evening group discussions when superintendents, religious directors, Sunday school eachers and officers, as well as ministers, will discuss he problem of how to reach the millions of young people n America who are growing up without religious in- truction. It is Dr. Brader's idea that the two million Sunday school teachers of the nation must be enlisted as nissionaries to gather in these children.

We are convinced that there is much merit to his plan. Dwight L. Moody began his career as a soul-winner as a Sunday school teacher. He did not have a class "as- signed" to him, but went out into the streets to pick up boys who were not in Sunday school. Consecrated Sun- day school teachers, desperately concerned about im- mortal souls, hold the key to growth of the parish school. Aside from parents, Christ has no better instruments by which souls may be won and kept for him. Perhaps the Church's No. 1 task of today is to find and to enlist the right kind of Sunday school teachers and to fire them with zeal for their high calling.

Must Children Starve For Allied Victory?

THE FATE of children in the Nazi-occupied lands of Europe continues to disturb the Christian conscience of America. Although both the Senate and the House of Representatives have gone on record unanimously, the former on February 17 and the latter on April 15, in favor of feeding the innocent victims of World War II, no mercy ships have as yet been permitted to pass through the British blockade of the continent when this is being written.

This deplorable situation can be explained in only one way. The Churchill government is evidently of the opinion that Germany must be starved into submission, and it is not greatly concerned if the children of France, Bel- that fluctuation in birth rate was not regarded as a result of this empire strategy. And the American gov- ernment is revealing a surprising impotence in bringing about a change in the British policy.

All this is the more inexplicable in view of the fact that former President Hoover and Dr. Howard E. Kersh- ner, who heads the Temporary Council on Food for Europe's Children, have clearly demonstrated to the sat- isfaction of the American Congress that relief to Europe's children can be so controlled as not to bring aid to the enemy. Such measures have already been carried out in Greece by the International Red Cross, supervised by Swedish and Swiss workers, and there has been no evi- dence of enemy confiscation or equivalent food with- drawals from that country. It has also been pointed out that the necessary surplus foods are available, the occu- pied countries have their own funds with which to pay for them, and idle neutral ships which are not involved in the war effort are ready to transport the mercy car- goes to their destination.

Both humanity and strategy unite in urging the feed- ing of children in the Nazi-occupied countries. We have been repeatedly assured that the peoples of these lands are in complete sympathy with the Allied cause and that they wait with great hope and anticipation the day of their deliverance. However, hunger knows no logic, and it is hardly conceivable that a continuance of our present policy of slowly strangling the occupied nations by star- vation and turning their children into a generation grow- ing up with stunted souls and bodies will breed love and loyalty in the hearts of these unfortunate people toward those who refuse to help them in their hour of despair. The shot and shell from French ships and fortifications that greeted our American boys when they sought to land in North Africa are not only an indication of the divided state of the French people but also a possible sign of the resentment which our starvation policy has already aroused in their souls.

On April 18 the British Broadcasting Corporation warned French listeners that "they had better store up supplies as best they could because the Allies would be able to distribute only limited supplies while the fighting was going on and for some time afterwards."

In view of this sober admonition, it would seem only logical that the British might give some thought on their own account to the problem of relieving the present sit- uation in France and other occupied countries *before* the invasion begins. If the present chaos in Italy is any indi- cation of what the plight of civilian population on the continent will be after actual fighting begins, it is indeed high time for the Allies to do something before it is too late.

The Conference Corner

By President H. L. Yochum

THE QUESTIONS you asked at the close of our last discussion were rhetorical, I take it; one would find it difficult to argue in favor of ignoring "divisive differences" in Lutheran circles. But there's a little pre-war rubber in your adjective! What are "divisive" differences?

*

It is quite evident that any point of doctrine or practice which is frequently made the subject of articles, editorials, essays, even books, and which becomes the subject of debate and controversy between representative spokesmen of various Lutheran bodies, must be recognized as divisive and affecting inner unity. As in pre-Reformation days, in the Reformation era, and in post-Reformation days, those issues which violently disturbed the unity of the fellowship have left their fossils in historic documents which testify to the unity of conviction eventually achieved. So if you will glance through the various agreements and statements which became historic among Lutherans in America you will quickly discern which points of doctrine or practice were generally recognized as divisive and which were largely ignored as non-divisive. And you will find the points at issue which affect inner unity clearly stated in the three documents mentioned in the fourth paragraph of our Overture.

*

You managed that transition rather easily, I must admit. I might have badgered you a bit more about the third paragraph. But let's discuss the fourth point, now that we are on it. We realize that the first three are chiefly an approach to the last three anyhow. In the fourth paragraph I find a rather bold and sweeping statement, with some implications which seem just a bit optimistic, almost naive! I'm afraid that some will question the intellectual honesty of the authors of this point.

*

The burden of proof rests on those who would challenge the statement. Let me analyze the paragraph briefly. Three key phrases carry its message: "essential accord," "sufficiently clear," and "no additional theses . . . necessary." The second phrase will be granted with but little remonstrance, I believe. Even a cursory examination will show that in these three documents all really essential points are treated in sufficient detail and in language that is self-explanatory. The third phrase will be challenged only by those who insist on drawing into the discussion minor differences which are generally recognized as non-divisive. It is the first phrase which will appear to some to express wishful thinking or a superficial optimism. Yet I boldly defy anyone to cite proof that these three documents differ essentially on any point treated. We must allow for shades of emphasis and variance in terminology, of course; that is inevitable and presents no serious problem. The plain import of every statement in any one of the three documents is in accord with pertinent statements of the other two—remarkably so. I do not recall that competent criticism has ever quoted a statement from any of these three documents in an effort to refute a statement of either of the other two.

*

That is quite forcefully put, and I shall watch with keen interest to see whether this fourth paragraph is accepted or challenged when our various Lutheran bodies discuss the Overture. I had anticipated some debate over this paragraph in the columns of our Lutheran periodicals, but I have not yet noted it.

*

The real crux of the whole matter is the spirit and intent behind the formulation and adoption of each document. And we make three significant statements in this regard in our fifth paragraph. Again we use three key phrases: "We acknowledge," "We . . . reaffirm," and "We . . . expect." If we can justify these three statements, and if they are acceptable to our respective Lutheran bodies, the most difficult part of our problem of Lutheran unity will have been solved.

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I agree with you there. And I hope that we can spend a little more time discussing this fifth paragraph when we resume our conversation.

*

Meanwhile let's keep praying for God's guidance and blessing. And let all we say and do lend itself to God's will and purpose that we may have real unity.

Church and School

THE CHRISTIAN CHURCH will need, when peace comes, strong Christian educational institutions if it places into the world's culture the imperative values of the Christian faith. Now, Christian colleges sensing the role they must play are re-affirming their traditional mission to the moral and spiritual along with the intellectual.

Sometimes the Church has left its own educational institutions out of its plans. Schools of the Church were not intended for a narrow eddy apart from the main stream. The Church's body has many members. Apostles, prophets, teachers form the body of Christ, and there should be "no disunion of the body, but that various

embers should have a common concern for one anher."

The Christian emphasis is essential in education to eep faith and reason balanced. Educational pressures hich are concerned only with the rational faculties are ot easily resisted by the denominational college. Yet, rough the prestige of the Church, religion can be kept the nation's consciousness and not made an unimporant subject in higher education. The Church's leaderip in higher learning is assured if its own schools mainin on a high level the academic disciplines.

Christian education affirms that religion is not a deartmental study of the curriculum, but the motive of . To keep this conviction Christian schools must have hristian teachers. In early Christian colleges teachers ere chosen because of their concern for the Christian iew of life. Now, sometimes teachers permit, as Presient Kenneth Brown suggests, "long hours of classroom eaching in which the religious faith of the instructor in o way shines through." Secularized and nontheistic deartments of instruction can easily neutralize important hristian interests. Plans must be made by the Church hich will assure its institutions of a steady flow of rained Christian faculty members.

Christian educational institutions should be relieved f financial stringency. Denominations having more intitutions than they can support should determine the umber of schools needed for their work and make the elected ones strong, impressive and effective. Likewise, enominations could strengthen their colleges by directng to them youth who have high aptitudes for the spirtual and idealistic.

The Church should determine now the educational eeds for the postwar world and move toward their realiation. In a cinematic age the unwinding reel makes ransitions immediately and the Church's postwar desires or its educational institutions cannot be indefinitely postponed.

Barbourville, Ky. John O. Gross.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

LSAA AT NORTH DAKOTA

By Ruth Lerud

IT WAS a beautiful Indian summer evening late in October that the Council members of the Lutheran Student Association of America at the University of North Dakota came together to discuss why we have an LSA, what we are trying to do, and how we will do it.

In the course of the evening here are the suggestions that came out: LSA should be the place where we can enjoy Christian fellowship, where we can broaden our Christian life—through an expression and exchange of ideas. The council members said, "We have been spending too much thought, time, and energy on the social aspect of our meetings—we need more devotional emphasis. Sure, the kids come for the good time they can have, too, but that doesn't last. We need something more solid. We want it devotional, but not so stiff and formal as Sunday morning worship. Let's arrange the chairs differently—in a semi-circle—and encourage the students to give their own viewpoints, to ask questions—to really be a part of LSA. We need more creative interest on the part of each member."

Then one LSAer wrote home from the Army, and this is what he said, "I think that meetings (LSA) will have to be a great deal different than those of former years. With a ratio such as you have (in boys and girls) your meetings will have to be centered more and more around a spiritual thought-provoking basis rather than a short "program" followed by the main attraction of lunch and games. I think social meetings are on the way out and the emphasis should be placed on the spiritual life of the LSAer. Students are going to face many strains—girls as well as boys—and anything we can do through LSA to help them meet these strains with faith certainly should be our impetus for renewed vigor in our individual and combined efforts. Now is the time for LSA to take advantage of the student's search for something substantial in time of personal crisis."

And so the council decided first to find out what the students wanted discussed at LSA. This was done by having them fill out a questionnaire the results of which were tabulated and the programs for the year built around the results. Topics receiving the most votes were: The Christian Concept of Science; War, Is It Christian to Bear Arms and Wage War?; Prayer, Is It Necessary to the Life of a Christian?; Stewardship, a Christian's Use of Time, Money, Talents; Marriage, War Marriages, Mixed Marriages, etc.; Reconstruction; Church Worship and the Christian Concept of Recreation.

Knowing the needs of the students, the council planned the programs accordingly, then prayed, "Lord, You have shown us what you want us to do; please give us the grace to do it."

Oh, if they would only let you work. Wouldn't it be fine just to be able to work? Do you know the real thing that puts people in their little hospital cots with nervous prostration is not working, but trying to work and not being allowed to. Work never hurt anybody. But this thing of being in the middle of a letter and then rising to shake hands with a man who knew you when you were a boy, and then sitting down and trying to catch the thread of that letter again—that's what gives one general debility.

—Saunders Norvell.

Parsons in Uniform

By Jacob Simpson Payton
General Commission, Army and Navy Chaplains

THE TRUTH of the proverb, "God helps them that help themselves" is being demonstrated in this war. The ground-fighter who advances through the jungle with the stealth of an Indian, the pilot who climbs out of range of the flak, the officer who sees that his trucks do not offer an easy target by bunching up along the supply route, and the skipper who keeps his water-craft in the wake of the mine-sweeper, are the prudent men who range themselves on the side of Providence.

One morning a battalion had just arrived after eight days of continual alertness on an Italian front line. Its members wanted to shave, pitch their pup tents, read their accumulated letters and catch up with their sleep. Before they could do any of these things they first had to dig some holes into which to go scudding through the mud when the shells began plopping among them. True, it was a much quieter spot than the one a couple of miles up front where they had been for over a week. Yet, as the weary men began plying their shovels, they thought that those who had defined their new site as a "rest area" had used the term rather loosely.

"No Security in This World"

"Hello, Chaplain!" called one of the men who paused from his digging to greet Chaplain Herbert W. Wicher who had come up to see how his men were making out. "Say, Chaplain," he continued, "there's no such thing as security in this world, is there?" "No," replied the Chaplain, "man's only security is in God, and then you have to work with Him just as you are doing here." The young soldier was quiet for a moment, smiled, and then said, "What you mean, Chaplain, is pray and dig a deeper foxhole." And he went back to his digging. He was convinced that even in the quest for physical security "God helps them that help themselves."

But one Sunday when Chaplain Wicher was making the rounds of a field hospital and was offering each lad a copy of the "Penny Portions" of the Scriptures with the remark, "Here, Son, this is your Sunday reading, and I suggest that you read at least a chapter before you go to sleep tonight", he was amazed at what followed. He says: "Over half the men reached into their pockets and pulled out battle-battered New Testaments to show them to me. Most of them had lost their razors and tooth brushes in combat, but they still had their New Testaments." The Chaplain is convinced that "they do not carry them as a sort of magic charm," for the reason that they are constantly coming to their chaplains to ask the meaning of puzzling passages.

What's in a Serviceman's Pocket?

Chaplain Lonnie W. Meachum, USNR, confirms this statement of Chaplain Wicher from his observations at a Marine padre's battle station in the Pacific. Since he first went ashore with assault troops, the Chaplain has wished not a few times when enemy planes were dropping their bombs uncomfortably close, that the Luray Caverns were located on the invaded island rather than back in the Old Dominion.

But he has remained at his post through the campaigns, meeting the ambulances as they came in, washing the mud-caked eyes and lips of the wounded on the operating tables, accompanying the amphibious tractors that brought the wounded and dead out of the jungles, and seeing with other chaplains that every slain man was given Christian burial. Of his part in the final rites he expresses what is perhaps the hardest ordeal of the chaplain. He says: "It is painful to have a part in the growth even of a small cemetery that spreads itself out almost over night." His feelings are not unlike that of another chaplain who said that at every burial he could not but feel that he was laying away also with the soldier the hearts of others who were yet to receive the sad tidings.

As the wounded were prepared for the operating table their personal effects were given to Chaplain Meachum. These he carefully tabulated for return to the patient when sufficiently recovered to receive them. He says: "These articles consisted mostly of water-soaked New Testaments, prayer books, pictures of wives, parents and girl friends." Later upon entering the ward tents the Chaplain states that "immediately these brave lads would call for a dry New Testament or a prayer book."

Influence Will Reach into Future

Of course it does not follow that because a serviceman carries a copy of the Scriptures, he is seeking to order his life after its teachings. Nevertheless, it is not without significance that never before, as in this war, have so many young Americans found room in their pockets, even when cumbered with fighting gear, for portions of the Bible. The fact that the New Testament has been their daily companion through all the vicissitudes of war, and that they have read it in fox-holes and on rafts, on hospital cots, and with chaplains before going into battle, can not fail to gain for it new respect and added interest through the after years.

To the Chaplains who have distributed the Bible by the millions to men in uniform, America owes an incalculable debt. These bearers of the Word of Life constitute the most numerous and most far-ranging band of colporteurs the world has even seen.

Our chaplains are keeping before the eyes of those who will return from the battlefields to direct the destiny of America, the same religious principles upon which the Republic was founded, and upon which our national greatness has been achieved. Whenever in postwar days our Nation will appear at its best, no small share of credit will be due the chaplains who once held aloft these spiritual ideals before multitudes of our citizens during the trying times when they were soldiers and sailors.

The Word of God

IV. In the Stream of History and of Life

By O. H. Pannkoke
Director of Public Relations, Wittenberg College

PREVIOUS AGES saw the ideal of life in permanence; our day sees it in change. This is a revolutionary shift in viewpoint which has completely transformed man's outlook on life. The 18th century was mechanical. Everything was finished as in a machine. The 19th century became a growing* world in which every aspect is in a steady process of unfolding.

As a result of these changes in outlook, the study of history came to the front. Scientific history was born at the University of Berlin under Ranke in the 1820s and immense labors were expended by his successors to recreate the past "as it actually was." The underlying interest in this great expansion of historical studies was the genetic approach to the study of man and society. It was believed that an insight into the growth of human society would help to gain an understanding of its nature. The whole movement was strengthened by great philosophies of history, beginning with Herder, and by the theory of evolution. It is a generally accepted truth today that history is a stream in which the present emerges out of the past and merges into the future and in which all the events of life are interrelated. The important aspect of history has become the process by which the past becomes the present and the future. As Teggart says, "Its (history's) task is to elucidate how things have come to be as they are today." History has become the science of social change.

To seek to understand the process of events is basic not only in history. It is basic in the whole study of society and of man. The cultural process, the social process, the educational process, the process by which moral ideas meet new situations, the process through which religion remains an influence in life—these are instances of the fundamental importance and the universal application of the idea of growth in the modern world.

"It Is a Dynamic Idea"

It is a dynamic idea. It is less concerned with the structure of society than with its changes. It conceives of life not as a being but as a becoming. It wants to know how it changes and why. Closely allied to this dynamic idea of life is an organic conception of personality as the driving force in society. This organic conception is opposed to the intellectual view of personality and life which was current from Plato and Aristotle to the 19th century.

In the organic conception of personality the intellect, the affections, and the will function as a unit of life. Man is conceived to be less a calmly reasoning being standing apart from life than a being of desires and purposes compelled to be in the midst of life and to assert his will to gain his ends and to satisfy his desires.

This organic conception of personality has been developed in every field of social and cultural life. It is basic in modern education. Modern education has little patience with purely intellectual training. It seeks to develop the whole personality in intimate touch with life and its needs and hopes. Experience is the most important concept in education today. It is conceived to be entirely organic. The whole personality in intellect, affections, and will shares in it and learning becomes meaningful as it becomes an experience of the whole personality.

Sustained by Basic Imperatives of Life

In the study of society, the organic conception of personality has led to the understanding that all social life grows out of and is sustained by "the basic imperatives of life." The fundamental needs of man for food, shelter, companionship, order, knowledge have been the origin of economic and political institutions, systems of education, customs, traditions, and cultural ideals.

In the field of ethics, it has given rise to a new and

* This word is used as a neutral term.

characteristically modern approach, the study of values. Values are those things which man considers significant and important because they satisfy a need of his life. The older ethical approaches were impersonal. This approach is entirely personal.

Finally, it has led to a larger idea of truth. Kant distinguished between practical and theoretical reason. The latter discovers objective truth about the world without. The former deals with those truths which are important to live one's life. These truths concern not primarily the intellect. They concern the whole personality. They are not so much objective truths. They are personal truths to help solve the problems of life.

This organic conception of personality, which is so important in modern thinking, is dynamic just as is the idea of growth. In fact, it defines the force which brings about growth and change in history and in life.

Two questions are important for a Church concerned to preach the Word with power in an age in which change has nearly become the controlling factor in life, in which, as Lippman said, "Whirl is king."

1. What is the place of the Eternal Word in the changing stream of history?
2. How does the Word function in the swiftly flowing stream of life?

I.

In seeking to understand the place of the Word in the stream of history, it is well to ask whether a Christian view of history can be valid at all. To most people the question is hardly more than obscurantism. Brought up in an empirical atmosphere, the mere suggestion of supernatural influences in history strikes them as primitive and unworthy of serious consideration.

This attitude rests on the belief that history is a record of facts which offer themselves objectively to the trained observer. This undoubtedly was Bacon's view of the matter. History, he holds, is merely a matter of the memory.

It also was the view of the father of modern historical scholarship, Leopold von Ranke. For him the task of the historian is to describe "how things actually occurred."

Now—brute facts, the raw materials of history, are meaningless until they are interpreted by a thinking mind and related to other facts. Moreover, unless the historian selects the significant facts from the infinite number of events at any given moment, he is not writing history. He is a story teller of the infinite.

As far as the investigation of historical records is concerned, history may be called a science. As far as the writing of history is concerned, it is an art in which the historian's philosophy of life and sense of values finds expression. Croce says, "History is primarily an act of thought." Lessing expresses the same view in the beautiful phrase, "History is the picture book of the idea."

Christian View of History Is Valid

All history writing is based on final assumptions, on values, on philosophies which do not lie in the facts themselves but which select, interpret, and organize the facts. The question then is not whether a philosophy of history is valid. There can be no history without a philosophy which evaluates, selects, and orders the events of the past. The question is to find the *best* philosophy of history. A Christian view of history is just as valid as a Marxian or a Hegelian view. The issue is whether a Christian view interprets experience with deeper insight than Marx or Hegel.

What is a Christian view of history? The Apostle Paul gives the first clear answer. In fact, he is first in the history of thought to see the importance and to expound a really unified conception of history. Paul believed in the Creator of whom and through whom and to whom are all things. In Christ the Redeemer of the world, coming in the fullness of time, he saw the center and turning point of history. The goal toward which all history moves is Christ's return in glory. Creation, redemption, and the final restoration of the world are the great themes of history, and the majestic reality of the living God its moving force. Paul's view of history centers in the creative and redemptive activity of God—at work in life. Paul's conception of Christianity is completely dynamic, concrete, and historical. It stands in marked contrast to the idea of his Greek environment of timeless abstract truth.

Luther Develops Paul's Idea

Luther follows and develops Paul's ideas with singular vigor and originality. In fact, Luther's strong emphasis on God's ceaseless activity in history and in life makes his theology so inexpressibly concrete, vivid, dynamic, and practical.

The sole activity of God is for Luther the moving force in history. All historic life originates in God. Luther paraphrases Paul's phrase, "God who works all in all," in the word, "He works life, death, and all in all."—"We can move no vein and have no thought, God must work it." God's activity goes far beyond the comprehension of man. It is absolute. It finds its rule only in the will of God itself. "God's will has neither cause nor reason which might be its rule or measure. Nothing is equal or superior to Him, but He is the rule of everything." The God of Luther, just as the God of Paul, cannot be known or understood by human reason. He dwells in another realm beyond the contingent, finite world of man.

It might be held that this view of history is completely deterministic, leaving no room for actual historical life and responsibility. That is not the case. God works through His creatures. He creates and endows them with all their abilities. In their nature lies the need for the development of the great historical institutions which are the expression of historical life—the family, industry, the State, education. God is the moving force in the events

which constitute the historical moment and which set the concrete obligations for men. Especially the stations in life are expressions of God's activity, and God calls men to serve Him in those stations. Luther calls God *vis actuosissima*—an intensely active power. "God does not rest. He works without ceasing." This God of intensest action "does not permit His creatures to be inactive." Far from being a deterministic view of history, Luther's view places the gravest historical responsibility on men.

A further difficulty with this view of God's sole activity in history seems to lie in the fact that history shows anything rather than the supremacy of God and His righteousness, justice, and truth. How can God's supremacy be reconciled with the existence of evil? Modern historical thinking has sought to minimize evil and it has placed its faith in the idea of progress. Within history itself are the forces of a necessary development toward ever higher levels of perfection. Both the forces and the end of history lie in an inner worldly process.

A Battlefield of God and Satan

For Paul as well as for Luther, this is not the solution of the problem of evil. Both Paul and Luther saw the seriousness and experienced the reality of sin and evil far more deeply than the modern world. Their answer is that history is the battlefield of God and Satan. Paul, with laconic finality calls Satan "the god of this world" (2 Cor. 4:4). Luther says, "Satan is by far the most powerful and shrewdest ruler of this world." There is an organized power of evil in this world which under the leadership of the ruler of darkness disputes the supremacy of God. History is not a peaceful evolution. It is conflict. It is bitter war. The seriousness of history and its decisive character lie in this conflict.

An incisive dualism is basic in Paul and in Luther. Evil exists as an overshadowing, real, and sinister power in life. Evil is not ignorance which intelligence may overcome. Evil does not reside in the imperfection of nature so that natural progress may outgrow it. Evil resides in a will which has rebelled against God. In the titanic conflict between God's and Satan's will lie the tensions, the unpredictability, the turbulence, and the inscrutability of history. History yields no rational pattern. It is not moving toward a rational goal.

In the sole activity of God as the moving force in history and in the conflict between God and Satan lie the utter concreteness of history and the uniqueness of the historical movement. In the secular views of history the idea is supreme. Reflective thinking masters the material. The thinking mind is the center of history. In the Christian view of history, God acts. Man is confronted by the events, to accept, to decide, to act. Luther powerfully expresses this concrete uniqueness of the historical moment in the word, "At all times something extraordinary must occur."

Conflict between Luther and Aristotle

The *Deus Absconditus*—the God who hides himself in history—is Luther's characteristic way of preserving the paradox between God's supremacy and the reality of evil in all its harshness and contradiction. Also at this point Luther thinks realistically and does not follow the easier way of rational compromises. The hidden God marks for Luther the limits of a rational knowledge of God and His ways with men. Luther's theology is intensely antispeculative. Of the scholastic method to attain a knowledge of God by reasoning from cause to effect, he says, "All those are fools who seek a knowledge of God through causes, as Aristotle."—"All must flee the absolute God who do not wish to perish, because human nature and the absolute God are the bitterest enemies."—"It is the original sin to seek God by natural speculation." We may be sure that God rules the universe alone by His will. We know that the deepest meaning of life is God's ceaseless opposition to evil. But beyond that the nature of God, the reasons for His actions are infinitely beyond human comprehension. We can only accept them in humility and faith.

God reveals himself alone through the concrete, historical life of Christ. Christian theology finds its center, its periphery, its full extent and content in the person of Christ. With matchless power Luther expresses this in the Heidelberg Thesis of 1518, "Therefore in Christ crucified is true theology and knowledge of God." We understand God's plans, ways, and purposes in history not by reflecting on history or by seeking a rational knowledge of God. We understand them as we sit at the cradle of the Christ Child or stand before the Cross. The Christian view of history is essentially history *sub specie crucis.*

God's Perfect Revelation in Christ

In Christ God reveals His redemptive love, His limitless grace. Luther says, "Christ is the golden book of God's love." *I am Love,* that is God's message to humanity revealed in the life and death of His Son. However, though God reveals himself through Christ palpably, visibly, so that even the simplest minds can understand, God's limitless love itself remains a mystery. "God's grace," Luther says, "outwardly appears like pure wrath, so deeply it is hidden."—"It is most difficult to recognize Him King who died so desperately and ignominiously."

God's characteristic way of dealing with man is humility, lowliness, self-denial, the foolishness of preaching, and the scandal of the Cross. "What God does is all contrary to reason," Luther says. In the lowliness of Christ's life and in the shame and agony of His death, God passes judgment on all human values and aspirations, glory, power, possessions, honor. They have no value before God. "God's work and face", Luther says, "go down into the depth, man's face and works only toward the heights."

God, even in Christ, does not reveal His majesty and power. He reveals only His love.

Christ the Center of History

Christ is the center of history. The prophecies of the Old Covenant are fulfilled by Him and He is the beginning of the New. Moreover, Christ is the redemptive center of history. This is not to be understood as an ideal but as an historical fact and process, which goes on through the preaching of the Word. The great commission, "Go ye therefore, and make disciples of all the nations," blessed by the promise that God's Word shall not return void, gives history its real purpose and unity in the sight of God. Christ, as Piper observes, is the dynamic center of history. Through the Gospel, God ceaselessly enters into history. The Gospel is the power through which God enters into history and influences and transforms it. Luther says, "The Word of God comes to change and to renew the earth as often as it comes."

God's revelation is mediated through a chosen people. While Israel in general conceived God's promises to be national, the prophets came to distinguish between the nation and "the faithful remnant" which persevered in the worship of God. The New Testament community of believers are the spiritual heirs of the faithful remnant in Israel. They are the one truly universal fellowship in the world because they are all children of the one heavenly Father. They are God's people over whom God himself reigns and through whom He carries out His purpose of redeeming the world.

The Church a Spiritual Fellowship

The great question for Luther was, Where and what is the true Church? Before he found the answer, his conscience compelled him to condemn as the worst enemy of God the visible, powerful, splendid medieval Church and to call its head, the pope, the antichrist. His answer was, *Abscondita ecclesia, latent sancti*—the Church is hidden, the saints are concealed. God hides himself also in His Church on earth, in the fellowship of believers. The Church is never a great, visible, legally organized power organization. It is a fellowship of faith through the preaching of God's grace in Christ. It is solely and alone a spiritual fellowship bound together by faith in God and love toward fellow man.

In the Church too, it is apparent that God reveals himself only in the lowliness, the shame, and the suffering of the Cross. "Externally," Luther says, "the holy Christian people are recognized through the Holy Cross, that they must suffer all misfortune and persecution to be like their head, Christ."

However, while the people of God are hidden, they do not stand outside of, and above, history. God through them carries out His purpose of saving the world. They are a reflection of God's glory and become the world's ideal as well as its conscience. They manifest themselves and become historically active through the organized Church and its institutions and functions. But they are guided not by the inner necessities of history developed by reason. They are subject only to the will of God.

Triumph of Kingdom the Goal of History

The goal of history is the restoration of the world and the establishment of God's Kingdom. The optimistic mood of the 19th and the early 20th centuries finds its clearest expression in the faith in the steady progress of the human race. The Bible does not share this faith. Its view of history is tragic, but it looks forward to the ultimate and complete triumph of God over sin. The Bible is not primarily interested in the resurrection and future life of the individual. It is concerned with the final triumph of the Christian community, the Kingdom of God. God's creation, perverted through sin, will be restored through the final conquest over sin and through the reestablishment of the reign of God.

This is a Christian view of history. It is realistic. It squarely faces the central problem of history and of life, the problem of evil, without evasion or compromise or rational explanation. It accepts the fact of evil in all its ugliness and harshness. It has no undue faith in man's goodness or power to save himself. But it places the highest value on human personality through the redemption in Christ. While it accepts the reality of sin, its outlook on life is entirely moral and spiritual. Its conception of life is not intellectual but volitional and dynamic. It does not share the shallow optimism of the rapidly disappearing humanistic outlook. It sees too clearly the tragedy which is never far from man's moments of passing glory and which in the form of death marks the limits of all life. But its tragic outlook is not the counsel of despair. It is sustained by the clear call to fight on God's side toward final victory.

Leads Men to Cradle and Cross

It is a concrete view of history and man's place in it. Because of its complete opposition to a speculative approach to God, it is anti-metaphysical. It condemns as the great sin the development of great systems of all-embracing truth as to the nature of God and the cosmos. It leads men to the concrete, historical Christ and tells them in faith and all humility to "stand at the cradle" and to bow before the Cross. It invites men into the fellowship not by asking them to reflect on the mysteries of God or the incarnation, but simply by acknowledging the Babe in the cradle as their Saviour and Lord. The life in the fellowship is controlled not by an elaborate program nor by abstract knowledge. It is controlled by completely personal submission in faith to God and in love to fellow man. In God's secular orders of creation, expressing themselves in the great institutions of historical life, the obligation is not to develop utopian systems for an ideal society, but to face the concrete historical situation in obedience to God's will. Laconically,

Luther expresses it in the significant word, "Do what is at hand." It is a view of history in which the will of God alone is the moving force and the historical moment unique. Man can understand his tasks only as he faces and understands the concrete circumstances of that unique historical situation in which God has placed him.

This Christian view of history is dynamic. A completely personal God, ceaselessly at work and ceaselessly calling His creatures to work, confronts men every moment. This dynamic nature of history is intensified by the conflict between God and Satan. History is a great battlefield. On one side or the other every human being is involved. Life is militant, especially the life of God's children. A theology which loses itself in speculation and reflection and hides this conflict Luther condemns as "a theology in love with peace" which is not the "theology of the Cross."

The Christian view of history places the highest moral responsibility on man. It makes him a co-worker with God. In the maintenance of the creation, he serves God in his calling. In the redemption of the world, God uses him as His messenger of salvation. At the Cross, he learns to know the depth of God's love as well as the price of sin. On Easter he gains the assurance of the final victory when Christ shall return in glory and majesty to restore the world. He is a pilgrim, in the world but not of the world, at the complete disposal of God to fulfill His will.

II.

How does the Word become an influence in the stream of life? The intent of this question is not theological. It is psychological and practical. It seeks to understand how trusting obedience to God's Word actually arises and grows in the human soul.

Luther would have answered that it is a dynamic living process. He considered the Word to be the personal call of God. Elert says, "Luther's whole theology appears as the answer of a person to whom God himself has spoken." Luther said, "Life is not a being but a becoming." It does not stand still; it is a ceaselessly moving process. In the testimony of the Holy Spirit and in the actual experience of life, Luther found the authority and the value of the Gospel. In the anxiety of his conscience, he heard the wrath of God. Faith for him was active obedience in life.

Very soon this dynamic soul- and life-centered view disappeared from the Lutheran Church. It was held that the transmission of a body of teaching is the way in which the Word becomes an influence in life. Indoctrination came to be the method of imparting the Word, the thoroughly trained theologian, speaking as the oracle of God, became the ideal of the ministry.

Intellectual Emphasis Has Predominated

This intellectual emphasis, until recently, predominated in the Lutheran Church of America. The primary influence in the history of American Lutheranism was not the living dynamic view of Luther, but the view of the classical dogmaticians of the 17th century.

On the face of things, it may well be said that the method of indoctrination has been successful. Certainly Lutheranism has had a remarkable growth in the New World. Upon closer scrutiny, however, it appears doubtful whether the credit for this growth or even any part of it belongs to the method of indoctrination.

A far more convincing reason is the mass suggestion of a Christian environment in isolated primary groups. Behind the doctrinal teachings, giving them sanction, molding the heart and will, lay the moral conviction of a primary group, bound together by intimate ties of language, race, nationality, and religion.

Moreover, the social and cultural assumptions underlying the method of indoctrination are: authority, discipline, the supremacy of the intellect. These assumptions our fathers brought with them from the old country to America. They were a bulwark for the method of indoctrination.

In the education of the ministry, this whole development was fostered by the emphasis on a classical education. Willamowitz expressed the inspiring ideal of a classical education in the phrase, "den Gehalt in Unseren Busen und die Form in Unseren Geist." At its best, a classical education develops mental precision and clarity of expression *together* with the vision of the free spirit. On the whole, the classical education of the Lutheran ministry in America drilled the mind. Only in exceptional cases did it give wings to the soul. It helped therefore to make the mind and the precise phrase important at the expense of the affections, the will, and the spirit.

Devotion to Bible a Balance

However, the doctrinal influence has always been checked and balanced by the Bible and the personal piety which it engenders. While the rushing flow of the Reformation appears like a frozen Niagara during the period of orthodoxy, that period has left monuments of true and deep piety in its hymns, its congregational life, and the martyrs of the brutal counter reformation.

That has been the case in the Lutheran Church of America. Even during its extremest moments of intellectualism, the devotion to the Bible always proved a balance. In more than one instance, we have the paradox of the same man completely intellectual in his faith and deeply pious in his personal life.

For a generation, indoctrination as the method by which the Word becomes a power in life has proved more and more futile. Three reasons explain this. After the last war, our language and culture isolation rapidly disappeared. We became part of our environment and our people were exposed to a host of conflicting and disturbing social pressures, ideas, and ideals. This in itself was a difficult transition. It was made more difficult by the accelerating changes which came in the 20s and the 30s. The most disturbing factor, however, has been the tri-

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umph of secularism. It is apparent that the Word is losing power in life, that new forces have arisen which are hostile to it and which are disputing its place.

Why is the method of indoctrination proving inadequate? The motives of men, the faiths by which they live, are not intellectual. They are personal and organic. A motive is the interpretation of a situation which controls our conduct. Why should one interpretation control our conduct rather than another? Is it not because it appeals more, because it offers a more satisfying answer to the needs of life? In brief, it possesses greater value. Motives have their dynamic roots in "the basic imperatives of life": the need for food, shelter, peace and order, the family, recreation, the advancement of learning, the longing for guidance and for an understanding of the meaning and value of life. Unless an interpretation proves of value in the satisfaction of one of these basic life-needs, it is meaningless.

Conflict with Freudian Philosophy

In the past, the Christian motives predominated. Today the Christian motives are in conflict with innumerable secular and semi-Christian motives. Freud and his followers interpret the great Christian experiences as abnormal. Cultural anthropologists interpret religion as a survival of the primitive. Humanism with its high regard for man has eliminated the sense of need for the grace of God.

A further factor complicates the situation. Life is dynamic both horizontally and vertically. Ideas, purposes, programs, institutions are in a continuous process of adjustment to their environment and to the flow of their own life. Civilization and culture are fluid. All their factors are interrelated and there is continued interaction between them.

Disintegration and reintegration is the characteristic manner in which the social process operates. As life flows ceaselessly on, as new conditions arise, institutions, programs, ideas lag. The pressure of meeting a new situation becomes more and more acute. Step by step tradition is criticized. Step by step new partial solutions are suggested and tried, until finally a new integration is found adequate for the new situation.

Change Has Become Revolutionary

Teggart analyzes this process under three concepts: conservation, slow cumulative, and revolutionary change. There are powerful influences to preserve the old. But even in the most reactionary periods of history the stream of life flows on. In our day change has become revolutionary.

For any institution or program or ideal to retain its place in the stream of life, it is of supreme importance to understand the uniqueness of the concrete circumstances of the present moment. History and life do not repeat themselves. In a broad way human nature has the same basic needs, and seeks to satisfy them generation after generation. Nature, society the individual, and God are in all generations the ultimate facts which man interprets and relates to build his view of life. However, within this framework, man has found unlimited possibilities to express his purposes and the circumstances of the present situation always are unique. Any program, any institution, any belief must prove its validity and its value in the concrete circumstances of this present moment.

Great revolutionary changes as are occurring today always constitute a crisis for the institutions of society. They lose touch with life as it surges on faster and faster. Unless they readjust themselves and prove their value in the changing scene, they disappear.

It remains to apply this analysis of the social process to the question, How may the Word be an influence in life?

Man's Need Met by Practical Truth

The two focal points at which the Word either becomes or fails to become a moving force in life are: the human soul and the social process. These two are really one, because personality can exist only in the living interaction with a community. The living soul, seeking life's fulfillment in the stream of life, is the only center at which the Word enters or fails to enter life. The question is not what does the Word teach in the abstract, but what is its value in enriching life, in easing life's tensions, in allaying its fears, in relieving its tragedy, in lending meaning to its futilities, and in taking the bitterness out of its suffering and wrong. Man's religious need is not met by theoretical but by practical truth.

Moreover, just as personality is dynamic, so the Word needs to be dynamic to play a part in life. That is the case if the Word is considered to be the personal call of a personal and active God, if the meeting of God and man is considered to be "the divine—human encounter," and if the whole emphasis in faith is placed not on knowledge and assent but on trusting obedience.

A Faith by Which Men Live

Not only personality but life is dynamic. The outlook of the Church therefore needs to be concrete and realistic, and not intellectual and abstract. The very heart of the social process is the reinterpretation of experience to integrate the ever new experiences of life into the interests, attitudes, ideals, and motives which make up character. If then the Christian faith is to be a controlling factor in personality, it needs to be continually reinterpreted as a faith by which men can live and which will satisfy their religious need in the present day. Only in that way can the Christian faith remain a living faith.

Every age of the Church needs to rediscover the Gospel for itself. The Gospel cannot become the inheritance from the fathers, accepted because the fathers experienced its power in their day. The Gospel faith is not

reflected but a personal faith for life today. Every age of the Church needs to restate the Gospel for its day, in its own living language, and in terms of its own vital interests, aspirations, and hopes. In this process, traditions which belonged to a former day are sloughed off and the never-changing love of God is placed into the setting where it becomes meaningful to living men.

A Deeper Insight into God's Love

In the continual rediscovery and restatement of the Gospel the Church gains an ever-widening and deepening insight into the fullness and the richness of God's love. The method of abstract definition, when pursued beyond a certain point, becomes sterile. The study of God's love in life never loses its freshness, and is an inexhaustible treasure of growing spiritual insight.

The enriching influence for the Church when it is forced to wrestle with life is apparent in our Church today. Since 1918 greater changes have confronted us than in generations before, in the field of education, of inner missions, of home missions, of stewardship, of Lutheran unity. Our church life before the last war was simple and seemingly immune from change. It has speeded up and become complex. It has become a richer, fuller life in Christian interests and insights as well as in vision. Change for a vigorous Church is not a cause for alarm and fear. It is the thrilling call to find new opportunities for the great venture and a deeper insight into God's love. The love of God does not run out and become thin with the passing years. It grows in depth and richness, and goes from glory to glory. To see that growth, to fathom that depth, to encompass that richness of the love of God when it moves and transforms men as the generations pass, is the true task of a life- and soul-centered—a living Lutheran theology.

"The Church at Work"

A Review of Seminars Sponsored by the Conference

By Fredrik A. Schiotz
Chicago, Ill.

SIGN LANGUAGE? Everywhere we look we see signs today—harbingers of great readjustments that must be made if our postwar world is to be less chaotic than our world at war.

Some soldiers are already coming home. The number discharged each day is growing rapidly. The returned soldier is symbolic of all the problems war provokes. He signifies an immense piece of work that must be done to help him fit in again in family, Church, and community life.

Behind delinquency headlines lurk the problems of countless families. In teeming war factories millions of busy migrants will some day find themselves confronted with problems of relocating themselves in new homes and industries—minus the impetus of patriotism.

Men of the soil are a large part of the army of ten million migrants, resulting in labor shortages today—and a need for readjustment to rural life in the future. And because of new opportunities, born of war emergencies, colored people are demanding of our country the freedom which is insured its citizens. None of these problems will be solved by ignoring them.

Twenty-two Seminars Planned

With the purpose of preparing to meet these crises—to interpret the sign language—the American Lutheran Conference planned twenty-two seminars for pastors. One-half of these seminars have been completed in eleven locations throughout the country. The United Lutheran Church and Missouri synod have been represented on the general planning committee and on most of the local committees which were appointed to make arrangements. Pastors from all synods have been invited to participate in these "Soul Care in Wartime" seminars.

In shuffling through and tabulating reports of these seminars held in eleven locations, it is discovered that the attendance column totals 782 pastors.

Popularity ratings are not always significant, but it is interesting to discover that of the six topics suggested to local committees, *Postwar Readjustment* ranks first. At each seminar three topics were presented, each in two forty-minute lectures which were followed by discussions. At seven of the eleven seminars held thus far, *Race Problems and Lay Activity* in the Church were chosen. Subjects used at five or less seminars were *The Christian Family, Industry and Labor,* and *Problems and Opportunities in the Rural Church.*

Great Interest among Pastors

"The interest of the pastors was unquestioned." That is a comment from chairman of one of the first seminars to be held. He says, "They closely followed the presentations of the lecturers, lost not a minute of the time allotted for discussion. We extended the discussion time all that the schedule would allow, and pastors were seen

engaging the lecturers in small group discussions up to the very minute of serving of meals."

On the West coast, seminars were held in January and early February at Portland, Seattle, San Francisco, and Los Angeles. A team of speakers presented three topics in one-day meetings at each location. Participating were the Rev. Theodore Thormahlen, executive secretary of the Lutheran Child Welfare Association, Addison, Ill., who spoke about *Postwar Readjustment,* and Dr. Morris Wee, pastor of Bethel Lutheran Church, Madison, Wis., whose topic was *Lay Activity in the Church. Race Problems* were presented by the Rev. A. C. Knudten, former missionary to Japan, now pastor of St. John Lutheran Church, Gardena, Cal.

At seminars held in New York City, January 31, and in Hartford, Conn., on February 1, the Rev. H. F. Wind, president of Associated Lutheran Charities of the Evangelical Lutheran Synodical Conference, N.Y., introduced the topic, *Industry and Labor.* The Rev. H. C. Schulz, pastor of Martin Luther Congregation, Baltimore, spoke about *Race Problems,* and the Rev. Gustavus Bechtold, executive secretary, Board of Inner Missions of the Evangelical Lutheran Ministerium of Pa., presented some of the aspects of *Postwar Readjustments.*

At a seminar in Baltimore on February 2, the Rev. Herman M. Meyer, pastor of St. Paul's Lutheran Church, Charleston, S.C., spoke about *Lay Activity in the Church.* The Rev. Edgar Witte, pastor of Pilgrim English Church, St. Paul, Minn., lectured about *The Christian Family,* and the Rev. F. E. Reissig, executive secretary, Washington Federation of Churches, spoke about *Postwar Readjustments.*

"New Day in Lutheran Work"

Reporting on a seminar, one chairman wrote that "Since this was the first all-Lutheran conference of such a nature in this area, it seemed to touch many of the men deeply." About a summation at the close of the meeting by a Missouri synod pastor, the chairman said, "He spoke about the new day in Lutheran work. Tears were not far from his eyes." "It was one of the finest gems of truly consecrated ecumenical churchmanship that I have ever heard," another pastor commented.

At Toledo, seventy-nine pastors attended a seminar on February 15. Speakers and topics were: *Industry and Labor* by Dr. E. E. Flack, of Hamma Divinity School; *Race Relations* by Dr. A. F. Schersten, professor of Sociology, Augustana College; and *The Christian Family* by the Rev. H. F. Wind, of Buffalo, N.Y.

"Be assured of my deep appreciation of your spirit and for the opportunity to participate in the seminars, which I regard as one of the most fruitful enterprises in the Church in the promotion of intersynodical understanding," is the comment received from a speaker at another seminar. He terms the meeting a "free discussion period in which men may speak freely. . . . I like the plan immensely. The multiplication of these opportunities is the one major way to secure mutual understanding and cooperation."

Largest Attendance at Detroit

Largest attendance to date was reported at the Detroit seminar on February 16. The Rev. Wm. G. Sodt, Director of Lutheran Hospital, Milwaukee, spoke about *Postwar Readjustments;* Dr. E. E. Flack, of Hamma Divinity School, about *Industry and Labor;* the Rev. F. H. Wind, of Buffalo, N.Y., about *The Christian Family,* and Dr. Wm. Arndt, of Concordia Seminary, about *The Importance of Lutheran Unity.*

A team of speakers traveled to seminars in Omaha, Nebr., February 15 and 16 and Des Moines, Ia., February 16 and 17. They were Dr. Theodore Pretzlaff, pastor of St. John's Lutheran Church, Port Clinton, Ohio, who spoke about *The Christian Family,* Dr. A. R. Kretzmann, of Evangelical Lutheran Church of St. Luke, Chicago, who presented the topic *Lay Activity in the Church,* and Dr. Martin Schroeder, rural work representative, Board of American Missions, ULCA, of Lincoln, Nebr., whose topic was *Problems and Opportunities in the Rural Church.*

"All Speak the Same Language"

"There was a good representation of all three groups (United Lutheran, Missouri Synod and American Lutheran Conference), with the air supercharged with the finest cordiality," wrote one of the lecturers, "with all of us speaking the same language and with a deep sense of spiritual brotherhood."

Another speaker wrote enthusiastically of the discussions which "developed into home-spun practical theology."

Expressing his opinion of one seminar, another pastor commented, "We feel that this project is very worth while. We liked the practical nature of all addresses. Many suggestions were helpful to us as pastors. Our evening mass meeting enabled our laymen to obtain a view of pastoral cooperation between synods that was very beneficial. We say, 'More seminars!' They inspire us to greater efforts in the work of the Kingdom."

Four more seminars—at Minneapolis, Fargo, Duluth, and Pittsburgh—were impending when this was being written. Other meetings are planned later in the year, and officials of the Conference expect a total of twenty-two by the end of 1944.

A Layman Looks at Education*

By C. F. Lindberg
Professor of Psychology, Valparaiso University

WE HAVE COME upon a time when religious education is becoming a major emphasis in the Church. It would be unfortunate, however, if religious education should be set over against theology, missions, or evangelism. It is not a substitute for any of these. It is a new method, a new instrument which the Church will use in giving to the people the doctrine of the Church, the missionary spirit and passion, and the evangelical fervor of the soul that has entered into fellowship with God. This new movement is building its own agencies and institutions. It is reconducting theological seminaries and calling church colleges to a new recognition of their responsibilities to the Church. It is building an educational program for the local church and the community and it has the boldness to speak of a national system of religious education. But it has not come as a substitute for anything. It has not come to do away with the Law; it has come to fulfill the Law."

These words were spoken just twenty years ago by one of the leading educators of our nation. Subsequent developments in religious education have revealed this educator's keen insight and understanding of the irresistible movement that all of us have intuitively felt but few have clearly envisioned or analyzed.

During the past fifty years remarkable changes have taken place in the developments of man's understanding of himself and his environment. The revolutionary discoveries in the fields of the social, biological, and natural sciences, the expansion of the democratic principle of equality of opportunity for each individual to develop to the utmost of his own potentialities, universal and compulsory education for the masses, these, and other powerful forces are harmonizing the grand finale in the closing act of a four hundred year drama on the wreck-strewn stage of civilization. Clear and vibrant, the notes of a new hope and faith and progress are rising, even above the discordant accompaniment of bombs and bloodshed and greed and hate.

Witnessing Death Throes of an Era

We are witnessing the death-throes of the era of man's futile attempts to find the goal of life and the universe within the immediate objects of his study. Education has been concerned with separating and dividing and analyzing and measuring ever smaller and smaller segments of study, hoping to arrive at the tiniest ultra-microscopic element which will reveal the mysteries and purposes of life and nature.

Blind to the scientific truth that nothing can be explained or understood in terms of itself, blind to the incontrovertible logic that explanations never have been found through the process of structural analysis, we have foolishly patterned our whole process of education upon a mechanistic psychology of instincts and urges and intelligence and emotions and conditioned reflexes and habits and drives. Small wonder that no adequate program of education has developed under the theory of natural depravity (I do not mean original sin). Small wonder that the doctrine of formal discipline has long since been thrown into the rubbish heap. Small wonder that all discriminating educators have abandoned the paidocentric or child-centered theory as offering a satisfactory basis upon which to build good character and personality.

Vicious Fallacies Laid Bare

Allow me to call attention to a few of the many commonly accepted, but vicious fallacies of the present day that are a *cause,* and at the same time a *result,* of this atomistically minded age that is now drawing to a close.

1. The belief that the accumulation of knowledge precedes the getting of wisdom. The process of accretion has never built a pattern. A pattern of thinking always precedes the accumulation of knowledge and gives meaning and interpretation to the relationships of an orderly evolving structure of understanding. This pattern is wisdom. It is either of Christ or not of Christ.

2. The belief that habit formation is the basis of good character and personality development. Man is a creature of intelligent choice. Any other concept of man denies in essence the freedom of his volition.

3. The belief that rote memory discipline strengthens the intellectual faculties. Even Martin Luther opposed rote memory as being definitely inimical toward the development of maturity of understanding.

4. The belief that there is a clear line of demarcation between religious and secular education. Every educational process is rooted upon an hypothesis, bias or prejudice or love. One's love is one's religion. All education is religious, but all education is not Christian.

* This paper was given before the Illinois Conference of the Augustana Synod, but because of its unusual significance to the whole Church, it is printed here. A Conference in the Augustana Synod corresponds to a District in other Lutheran groups.—Editor's note.

These and other fallacies form the basic theories, consciously or unconsciously, upon which many of our instructional practices are now being constructed even in the so-called field of religious education.

Must Remain the "Teaching Church"

Our Lutheran Church has always been the Teaching Church, the advocate of scholarship and the development of understanding. Our Lutheran Church has always been the exponent of true democratic principles and practices, the champion of the right of each man to develop to the utmost, all of his powers and potentialities in fruitful service to God and man. Our Lutheran Church must maintain its front-rank position as the Teaching Church. The Lutheran Church is facing critical decisions. In the words of a contemporary, "The mere parroting of old phrases will not do, not because old words are not true, but because ideas and beliefs that are alive must constantly get expressed and re-expressed in new words and new ideas. That is the way they live, and life means growth. And in these times, our faith, if it is to have influence, must be expressed on the highest intellectual level in competition with the best of current social, political, historical, scientific and moral philosophy. The Lutheran Church has not attained this level in our country. Yet we must attain it or see our Church subside to a place among the unschooled sects. We must attain it for another reason, because the Church of the Reformation has an acute responsibility to God and to men for leadership in any movement that goes back through Luther and the Reformation in search of spiritual vitality to meet the needs of a highly intellectualized but exceedingly perilous age."

This, consciously or intuitively, undoubtedly expressed the felt need of the Illinois Conference of the Augustana Synod when it established the Committee, later changed to Commission, on Parish Education a number of years ago. Into the crucible of this Commission's membership could be poured the conglomerate mass of the old and new educational philosophies, materials, methods, principles and practices. Guided by the finger of God's enlightening wisdom, energized by the ideals of high service to the Church and to man, the Commission could study, reflect, compare, evaluate and experiment, all in the process of refining the functional activities of the Teaching Church and raising its educational program to ever higher levels of intellectual and spiritual competence. Although the findings of this Commission will be of an importance only relative to the intellectual and spiritual adequacy of its membership, every pastor, teacher and member of the Lutheran Church can benefit from the contributions which will add to the effectiveness of parish education.

Among the many problems to which the Commission is at present giving earnest and prayerful attention, time will permit me to mention only a few of the more important.

Purposes of a Commission on Parish Education

In defining the purposes of parish education, the Commission has endorsed the recommendations of the Board of Christian Education and Literature which read in part as follows:

The purpose of a Conference Commission on Parish Education is to co-operate with the Board of Christian Education and Literature in expanding and improving the program of parish education throughout the Conference. This includes such items as:

1. Awaken the congregations and the Conference to an appreciation of the place of parish education in the program of the Church of Christ and its contribution to the upbuilding of the Kingdom of God.
2. Stimulate and guide congregations in expanding and improving their work.
3. Serve as the point of contact between the synodical board and the churches of the conference, helping the board to forward its program and communicating such information from the field as will make for improvement and advancement.

Endorse American Lutheran Conference Document

Also endorsed, are the Objectives of Parish Education adopted by the representatives of the five Boards of Parish Education of the American Lutheran Conference in Chicago in 1938:

1. A comprehensive understanding of God's plan of salvation as revealed in the Old and New Testaments and confessed by the Evangelical Lutheran Church.
2. A conscious, growing faith in love for Jesus Christ as one's personal Saviour from sin.
3. The habit of self-examination in the light of the Word of God and daily sorrow and repentance of sin.
4. A childlike reverence and love of the heavenly Father which leads one to rely on His mercy and do His will.
5. A habitual and intelligent use of God's Word as the only source and guide of one's faith and life.
6. A regular and spontaneous practice of communion with God in public and private worship.
7. A growing devotion to the Church and willing assumption of the responsibilities of stewardship such membership involves.
8. A method of attacking and solving one's personal problems of life in a Christian way.
9. An earnest endeavor to express one's Christian principles in all his civic-social relationships.
10. A growing appreciation of Christian culture as expressed in music, literature, art, etc.

Problems of the Sunday School

he problems of the Sunday school have received the eful deliberations of the Commission under such topics

The specific purposes of the Sunday school.

Visitation and recruiting for the Sunday school in the local parish.

Sunday school teacher standards and motivation.

The work of the International Sunday School Council.

Sunday school teacher training.

Materials and methods in the Sunday school.

The Catechism as a textbook for Sunday school instruction.

Each of these thought-provoking topics concerning the nday school offers an adequate challenge to the most le of critics. When myriads of diverse purposes for the nday school are discerned among those who are first its promotional activities, how, may I ask, can co-operve efforts be unified?

Althought the work of the Sunday school is predomantly the focal point of attention of many of our parish ucation workers, the Commission has considered it as ly one figure in the complex pattern of the total teachg program of the Teaching Church. Other aspects of r total educational program are no less vital.

Emphasis on Week-day Religious Education

"Week-day Religious Education" was the theme of a ecial meeting at which the effectiveness of various ans of week-day religious instruction in certain comunities was summarized and evaluated. Out of this ecial conference arose the adoption of the following esolutions:

"*Whereas,* A new paganism has arisen in the world, not least of all in our own beloved land, to challenge the Gospel of Christ and to threaten the life of His Church, and

Whereas, the Church must bear a special responsibility for the Christian training of the growing generation, in order both to give them Christian guidance and to safeguard the future of the Church, and of society; and

Whereas, many Christian homes have grossly neglected their duty to instruct and train their children in the doctrines and practices of the Christian life; and

Whereas, the time allotted to the Sunday school does not give it sufficient opportunity to meet adequately the needs of childhood and youth for Christian education;

"Be it Resolved:

That we recommend to our congregations the use of the week-day church school as an effective means by supplementing other educational activities of the local church;

That we recommend that our churches take steps in their respective communities to avail themselves of the opportunity to conduct such schools on released or dismissed time from the public schools;

That we recommend, that, as a general principle, insofar as is possible, schools be conducted on a denominational basis, congregations of our synod uniting and co-operating with Lutherans of other synods.

That we direct attention to the need for caution in launching and conducting schools on released or dismissed time, so that there may be strict conformity to the provisions of state and local laws. (By released time is meant time during which pupils are released from school for religious instruction while other pupils remain at school; by dismissed time is meant time during which an entire group, class, grade, or school, is dismissed from school hours whether such pupils attend religious instruction or not).

That we recommend that week-day church schools be maintained in conformity with standards at least as high as those prevailing in the public schools as to curriculum, building, equipment, and competence of teachers.

Note: For guidance in setting up week-day church schools, we recommend Educational Bulletin No. 601, *The Week-day Church School,* published by the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

For courses of instruction, we recommend the use of materials prepared under the auspices of the Commission on Parish Education of the American Lutheran Conference.

Christian Home Is Primary

From my humble position, and in quiet moments of reflection, I view with increasing alarm and bewilderment, these frantic efforts of the organized Church to stem the rising tide of paganism resulting from the disintegration of the Christian home. Greater effort must be expended in helping our young people find a solution to the perplexing problems of marriage and family life in the twentieth century. The mouthings of pious phrases and kindly words of advice is not enough. We must equip our young people with the power that comes with an enlightened Christian understanding of the biological, psychological, and sociological truths so recently discovered, if we expect them to resist the powerful social forces

that violate the sanctity of the home. Above all, they must clearly understand the *purpose* of marriage. They must be inspired by example.

The Sunday school, the week-day religious school, the vacation Bible school, at best, are only temporary emergency measures, to be encouraged and supported with all our resources, but not at the expense of diverting our efforts from the central truth that the Christian home is the *chief* source of Christian personality. Restore the Christian family and the family pew as the primary unit in our congregational structure and all educational organizations can then be viewed in their proper perspective as auxiliary agencies only. This can be done.

The vacation Bible school has been promoted and encouraged by the Commission for several years. Special conferences for vacation Bible school teachers have been held for the purpose of discussing problems of curriculum and organization. Such conferences for vacation Bible school teachers will be held in Chicago, Rockford, Rock Island and perhaps Galesburg next month, details of which will be forth-coming in the near future.

Adult Education Is Studied

"Adult Education" has also been the subject of careful study and deliberation under the specific topics of

1. Instruction during later adolescence.
2. Adult confirmation, and
3. Instruction of adults for church membership

These studies have revealed startling conditions of major importance to the life and faith of the Teaching Church. Great laxity is too frequently found in thorough indoctrination of *Lutheran* creed and practice. Great ignorance prevails with regard to church polity and organization. For these reasons the Commission submits the following suggestions as a guide to pastors in preparing adults for church membership:

1. Regular attendance at divine services.
2. Workable knowledge and fruitful use of the Bible (ability to find their way in the Bible; general knowledge of its contents; use of the Bible in private and family devotions, etc.).
3. Usable understanding of the fundamentals of Christian faith and doctrine, as set forth in the Catechism.
4. Appreciation of church worship;
   a. The liturgy
   b. The church year
   c. The hymnody
   d. Church customs and usages
5. At least an elementary knowledge of church history.
6. The structure, institutions and policy of the Augustana Synod.
7. Familiarity with the constitution of the local congregation.
8. Intelligent participation in the stewardship of life as a whole.
9. The candidates for church membership shall give evidence of a volitional acceptance of Jesus Christ as their Saviour and intentions to continue to participate in the various aspects of the Church's life.

At Least Ten Sessions Necessary

The Commission also suggests that a minimum of ten sessions of instruction shall be held with each church membership class and that at least one private consultation shall be held with each member of the class.

The Commission further suggests that the following books and pamphlets be required for reading during the period of instruction:

1. The Catechism; including the explanations.
2. Assigned books of the Bible.
3. "What Every Church Member Should Know," Zinck
4. The congregational constitution.
5. The tracts: "Lutheran Worship," by Bergendoff.
   "My Church and I," by O. V. Anderson
   "The Christian Year," by O. N. Olson.

The Commission is of the opinion that the deacons should attend at least one instruction period of each membership class, and that a special meeting of the church council should be called for the purpose of meeting with those, who, after having received instruction, express their desire to affiliate with the church.

The Commission recommends that the reception shall take place at the altar at a regular service, preferably when holy communion is celebrated.

Problems of Adolescent Confirmation

The Commission has given a large share of its time to the problems of adolescent confirmation. Carefully prepared papers and studies have been presented on such topics as the following:

1. The meaning and purpose of confirmation.
2. The age of the student.
3. Present problems in preparation for confirmation.
4. Essential elements of the course of instruction.
5. Evaluation of the teaching situations and procedures in confirmation classes.
6. Standard requirements for confirmation.

Questionnaire studies and research studies made by various members of the Commission indicate clearly the need for re-thinking our way through the intricate maze of traditional practices to a clearer understanding of the purposes of confirmation and the development of a program adequate to meet the needs of a changed social order.

Church Not Exempt from Change

As one, whose chief service to God and man consists of the professional training of Christian teachers for secondary and higher institutions of learning, perhaps I may be permitted to claim a small degree of ability to evaluate the present educational trends and practices against the backgrounds of historical evidence and the enlightenment of current discoveries in all fields of research and experiment.

The organized and institutionalized church is not exempt from the forces that are apparent in every sphere of life, namely, the force for permanence and the force for change.

The eternal verities of God's Word and the plan of salvation in Jesus Christ remain the same yesterday, today, and tomorrow. They are absolute and unchanging because they rest upon the perfect principles of a divine plan. But the institutionalized congregation, which you and I have organized and now maintain, may disappear from the social scene not because it cannot change but because it may not want to expend the effort to change. When we, living in self-satisfied reflection upon the glorious achievements of our past, isolate ourselves from the intellectual, scientific, and cultural developments of the present, then we become unable to know the man of today and his felt needs. Unless we know the man of today and understand clearly his felt needs, we cannot give voice to the language which shatters the shell of his intellectualized armor and pierces to the heart of his real personality in our efforts to convince him of his sinful imperfections. Not being convicted of sin, he sees no need for salvation but places his trust in the sufficiency of his own intellectual powers. We, as God's instruments for evangelizing the world, must equip ourselves with weapons of attack as well as defense.

The highest levels of intellectual training must also be used as instruments for the dissemination of Christian truths. Every true discovery made in the fields of the social, biological, and natural sciences must be viewed as the handmaiden of Christian education, the servant of religion.

A Commission on Parish Education can serve as the crucible in the process of separating the true from the false, of refining the gold from the dross. Give your Commission your earnest, prayerful, wholehearted support to the end that the Teaching Church may ever remain faithful to its divine charge, the Kingdom of God may be extended throughout all the earth and among all peoples, and His name increasingly glorified throughout our great land.

VIEWING *the* BOOKS

MANUAL OF PRACTICAL CHURCH WORK, *Lutheran Press, 1819 Broadway, New York, N.Y.*

The most practical articles and suggestions in the twenty-five year history of the "American Lutheran Magazine" have been collected in this volume and reproduced by the photo-offset process. Almost any problem the pastor meets in the course of his parish duties is treated in this excellent book. Some of the more extensive sections deal with advertising and publicity, church architecture, suggestions for canvassing the congregation for various purposes, the proper observance of church festivals, church music and choirs, special services, and many angles of church school work. This list does not begin to exhaust the table of contents.

Too many books have been called indispensable, but for practical ideas on every phase of church work, this book certainly belongs in that exclusive category. P. J.

THE GOSPEL AT WORK *by the Rev. H. N. Ronning in cooperation with Mr. N. N. Ronning. Published by N. N. Ronning, Sexton Building, Minneapolis, Minn., 1943. Price, $1.00.*

Pastor H. N. Ronning was the first missionary called and sent to China by a Lutheran Synod of America. He shares pioneer honors with Pastor Daniel Nelson, who preceded him to China, with a subsequent call from the Church. We have long been hoping for an account that would present this inspiring missionary period to the public. The autobiographical book, *The Gospel at Work,* performs this service in a uniquely pleasing way under the guiding hand of the missionary's well-known brother, Mr. N. N. Ronning, editor and author.

Written in a lucid, intimately informal style, the book presents not merely a chronological account of events. In it the heart throbs and driving force of a missionary are permitted to speak freely and openly. It gives us an understanding of the deep spirituality of the Haugean Norway that fostered him. It shows his development in a newly adopted America. It illustrates the spirit of the man who lived and labored as a pioneer in China and who continued to be a spiritual force after his return to America.

The first part of the book deals with the preparation of a missionary. It begins with a home. The influence of Christian parents and the Word shared in the family circle unite in shaping a spiritual son. The Church joins the partnership, supplementing the home influence in molding a character to be of service in the Kingdom. Study in American Lutheran schools completes the preparation, and the young Norwegian-American heeds the call of China and becomes a missionary.

The central part of the book deals directly with the mission work in China. The deep, spiritual impressions of the missionary are laid bare before the reader as letters written to his loved ones are openly shared. The experiences met while laying the foundation of the work—the physical difficulties, the mental fears, and the spiritual courage that overcame both—are demonstrated in active incidents. Later events of the Mission are perhaps chronicled too much in detail, but they do give a readily accessible survey of the Mission's early history that is of great value.

The last section of the book deals with the pioneer's return to America, where he labors as pastor and evangelist. Here he retains his evangelical pioneering spirit in his work among the churches, in schools, and in a Canadian settlement he founded. The closing pages take us back again to a home. Here the missionary shares his inner family circle with us, and we are blessed by its warmth.

The book is interesting, factually reliable, and fired with the spirit of pioneering faith that will inspire and enrich every reader. Rolf A. Syrdal.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

THE United States senate has confirmed the nomination of Henry N. Graven, of Clear Lake, Iowa, as federal judge for the northern district of Iowa. He thus receives a life-time appointment.

Judge Graven has been a district court judge since 1937, when he was appointed by Governor Nelson G. Kraschel to fill a vacancy. He was re-elected without opposition in 1938 and 1942. The Judge, of Norwegian descent, was born at St. James, Minn., in 1893; graduated in liberal arts and law at the University of Minnesota in 1921, and began the practice of law in Greene, Ia. For eighteen months he served overseas in World War I, and participated in four major battles. Before he entered law he was in railroad work, and was a member of the Brotherhood of Railway Carmen. Law reports show Judge Graven has not been reversed as a trial judge during his tenure on the district bench.

The new position and duties in the federal judiciary will not prevent Judge Graven from carrying on his work as chairman of the Board of Pensions. (See July 1943 *Outlook.*)

"Action Speaks Louder Than Words"

In a joint meeting of the chairmen of the District Youth Committees and the General Board of Luther Leagues, held at Dubuque, Iowa, on April 21 and 22, there became evident the real correlation of the work of the District Youth Committees and the District Luther Leagues, when an active emphasis was placed upon "Evangelism" and the idea of stressing the vital importance of the Youth Work in each parish throughout the entire Church. Thus the District Committees began to function and put into action the resolution of the Church so that Dr. H. F. Schuh, director of stewardship and finance, could say: "This meeting is more momentous than Mendota."

Postwar Foreign Missions

A hotel convention of the Board of Foreign Missions and the missionaries home on furlough from the two foreign fields, India and New Guinea, was held April 28 and 29 in Columbus, O.

Postwar Work in Foreign Missions was discussed on the basis of the two fields: India, by Missionaries H. W. Mayer and A. W. Wilch; and New Guinea, by Missionaries Emil Hannemann and John Kuder. There are five missionaries in the States from India and twelve from New Guinea. On Friday evening a banquet dinner was held by the Board for the missionaries present, as well as the advisory members to the Board and the five children of missionaries attending school in Columbus.

Norwegian Lutheran

By L. M. Stavig

Church Conventions

CONVENTIONS of the general Church and its various auxiliaries will be held in Minneapolis the first week in June.

Nominations for positions on the fac-

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r of Luther Seminary will be acted on by the general convention of the urch. These nominations are pre-ted by joint action of the Board of ucation, the Church Council, and the inary faculty. Two names are be-submitted by this joint body for sideration this year. Dr. Iver Iver-has been nominated successor to C. M. Weswig, professor of Church story. Dr. Iverson is at the present e president of the Canada District d part-time professor in Luther Sem-ary at Saskatoon, Canada.

The Joint Committee is also recom-ending the establishment of an ad-ional professorship at the Seminary. is recommendation is made with a ew to facilitating the release of in-vidual members of the faculty from ne to time for programs of study or eative writing. In case this recom-endation is adopted by the conven-on, the name of Pastor Alvin Rogness ill be placed in nomination for the ew position. Pastor Rogness is at the esent time located in parish work Mason City, Iowa.

The young women's organization, the .D.R., will feature as its convention eaker Dr. Walter Manuel Montano Luria, Peru.

F. Melius Christiansen Retires

Dr. F. Melius Christiansen, organizer nd director of the famed St. Olaf Col-ge Choir, has this year laid down his aton. Coming to St. Olaf College in 903, he has established a world-wide eputation as director and composer. he choir has travelled extensively in his country and in Europe. Choral roups throughout America have been rofoundly influenced by the work of his famed director and his choir. Dr. Christiansen has been assisted the past wo years by his son Olaf, who now as taken over directorship of the hoir. Dr. Christiansen continues ac-ive and vigorous and devotes consid-rable time to composition.

Miscellaneous News

Dr. Herbert Krause of the Augustana College faculty, Sioux Falls, S. D., has won a stipend of $2,900 from the University of Minnesota to finish his novel, *The Threshers*. . . . Pastor Arnold Nelson of Houston, Minn., has accepted the call to St. John's Lutheran Church, Northfield, Minn. . . . Rev. Allen R. Blegen of Elgin, Ill., has recently been installed as dean of the Lutheran Bible Institute in Chicago. . . . WCAL, the St. Olaf College Radio Station, now receives 24-hour a day Associated Press news service. This arrangement makes possible an extended news program by the station. . . . Announcement has recently been made of a gift of $300,000 to the Church from Christian S. and Carrie Orwoll. . . . Women of the Women's Missionary Federation of the N.L.C.A. are engaged in an effort to raise $30,000 to $40,000 for Pacific Lutheran College.

United Danish

By H. Skov Nielsen

Two Danish Synods Confer

SOME time ago a joint committee of the two Danish Lutheran Churches met in Des Moines, Ia., to consider possibilities for further cooperation between the two bodies. A result of the meeting was the following five-point resolution:

1. We recommend that joint Sunday school institutes be held as often and in such localities as may be feasible.
2. That such meetings or institutes be planned and arranged by representatives of both Synods in the localities where such institutes are held.
3. That whenever congregations of either of the two Synods conduct occasional special meetings or celebrations, such as Reformation festivals, missionary meetings, or the like, they invite ministers of the sister Synod as speakers, and invite active participation by the laymen of the other Synod as well.
4. That our respective colleges and seminaries invite professors of the other sister Synods to deliver lectures before their student bodies from time to time.
5. That pastoral conferences held in either of the two Synods invite as speakers professors and pastors from the other sister Synod.

The report has now been considered by the Church Council and the resolution recommended for adoption by convention.

Favor Canadian Cooperation

The executive committee of the Home Mission Board together with the Church Council will recommend to the synodical convention that consideration be given to possible participation in the training of pastors for the Canadian field by placing one of our men on the faculty of the Saskatchewan Lutheran College.

Interest in Jewish Mission

Considerable interest is being shown in the proposed reorganization of the Zion Society for Israel, looking toward more direct participation by the various supporting church groups. The matter has been placed on the agenda for the coming convention. A young man, Earl Duame from Northfield, Minn., now enrolled in Trinity Seminary, is preparing for work in the Jewish mission.

Plan Home for Indian Children

A couple of years ago the Women's Missionary Society began to gather funds toward the erection of a new Children's Home building for our Cherokee Mission at Oaks, Okla. To date something over $12,000 has been collected. The Church Council now recommends to the coming convention that the campaign be accelerated to reach $35,000 by July 1, 1945, and that a building committee be elected to plan the structure and to superintend its erection when conditions permit.

News Notes

Pastor Marius Jorgensen, who five years ago assumed leadership of the Eben-Ezer Mercy Institute at Brush, Colo., upon the retirement of its venerable founder, Dr. J. Madsen, has tendered his resignation with a view to reentering the ministry.

A Kaj Munk evening was given at Dana College recently under the auspices of the local chapter of the American-Scandinavian Foundation. The speaker of the evening was the Rev. John M. Jensen of Spencer, Ia., editor of *The Ansgar Lutheran* and translator of the recently published *Four Sermons* by the martyred Danish pastor and author.

Seven young men will graduate this year from Trinity Seminary at Blair, Nebr. They look forward to graduation in June upon calls as follows: Leonard Andersen to Boston, Mass.; Hans Carlsen to Swan River, Manitoba; Allan D. Hansen to Home Mission work at Los Angeles, Calif.; Clifford Hanson to Underwood, Ia.; Aster Neve to Farmington, Minn.; Kenneth Petersen to Irene and Viborg, S. D.; and Edwin Svendsen to Washington Island, Wis.

Lutheran Free Church

By H. C. Caspersen

Annual Conference at Willmar, Minn.

THE annual conference of the Lutheran Free Church will this year be held in Willmar, Minn., at the Calvary Lutheran Free Church, the Rev. Chr. G. Olson, pastor. The time is June 7-11. The new business plan will then be given a trial, shortening the meeting two days. If found successful it will be made permanent.

The Conference will begin Wednesday evening, June 7, when communion will be celebrated, Pastor Olaf Rogne, Minneapolis, preaching. A memorial service will be held Thursday afternoon, the sermon to be delivered by Pastor A. L. Larson, Church's Ferry, N.D. On Sunday morning Dr. Claus Morgan, Minneapolis, will preach the

sermon. An ordination service will be held in the afternoon, when Pastor P. A. Strommen, Lamberton, Minn., will deliver the sermon. The conference will come to a close Sunday evening with an evangelistic service in charge of Pastor L. Warren Hansen, Tacoma, Wash. The prayer sessions each day will be conducted by Pastor O. K. Olson, Silvana, Wash.

The Willmar congregation has been host to many conferences of our Church. The first one was held in 1895, when the famous missionary to Santalistan, Lars Skrefsrud, was present and preached.

"Foundation Day" at Augsburg

"Foundation Day" was held at Augsburg College, Monday, April 24. Appropriate services were held during the day, and in the evening members of the Ministerial Association of Minneapolis and St. Paul were guests of the school. At this gathering the president of the school, Dr. Bernhard Christensen, delivered an impressive address. In it he reviewed briefly the past history and outlined plans for coming years, emphasizing the need for more room, which will surely be needed when normal times return. About 200 persons attended.

Academy Has a Good Year

The Lutheran Free Church maintains an academy at Fargo, N. D., the Oak Grove Seminary, a co-educational institution. This school is now nearly forty years old. It occupies a large, beautiful plot of wooded grounds near the Red River, which flows between Moorhead and Fargo and forms the boundary line between Minnesota and North Dakota. The school has a fine choir which at this writing is making a tour of places in these states. The enrollment for the year was 134. Prof. T. Quanbeck is president of the academy.

News Notes

The Board of Home Missions held its spring meeting at Augsburg, May 2. Allowance of subsidies were decided at this time. Two charges declared themselves self-sustaining. There are thirty-four home mission charges. Some new fields will be entered this year.

*

The Lutheran Free Church congregation at Rochester, Minn., has this year already admitted to its membership eighty-three souls. Twenty more have declared their desire to become members, so the added number this year will be well over one hundred. Pastor A. G. Hansen has done a good piece of work in that city, where as a young pastor he took over, twenty-two years ago, a small and struggling congregation. He is now in the prime of his years and is pastor of one of the large churches of that thriving city.

The president of the Board of Home Mission, the Rev. Clarence Framstad, has recently moved to Williston, N. D., from Valley City of the same state, where he served a church for twenty-three years. His new charge is one of the new charges established by the Board of Home Missions. It is a growing congregation with an attractive church and a commodious parsonage.

Augustana Synod

By Arthur O. Arnold

Seminary Requirements

THE required changes in Seminary courses and requirements have been the subject of much serious consideration. The Executive Committee of the Synod, after consulting with the

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ulty of the Seminary, the Commis-n on Higher Education, and the var-s conference presidents, has adopt-the following six resolutions:

That students who have completed their Junior year in college be admitted into the Seminary.

That President Bergendoff and the Seminary faculty be authorized to arrange summer courses for the college Juniors who have been accepted as students in the Seminary.

Students who enter the Seminary without the A.B. degree shall not receive the B.D. degree until they have completed the work required for the A.B.

That at the termination of the present emergency we at once revert to the original rules governing requirements and study in our Seminary.

That for the duration a change be made with respect to the internship so that instead of its being one full year, it be distributed over the summer vacations.

That the proposal to matriculate seminary students in June be approved.

Synodical Meeting

The eighty-fifth annual convention the Augustana Synod will be held the First Lutheran Church at St. aul, Minnesota, June 7-11, 1944. The ev. Paul M. Lindberg, former presint of Luther College, Wahoo, Neaska, is pastor of this historic church, hich observed its 90th anniversary May 6. The ministerium of the ynod will meet on June 6 and 7 for e purpose of examining the candiates for ordination. Two sons of the irst Lutheran Church of St. Paul are this year's class of ordinandi.

Venerable Pastors

Several older pastors and leaders ithin the Synod have appeared in the ews of the Synod recently. Dr. E. F. artholomew, professor emeritus of nglish at Augustana College, celerated his 98th birthday anniversary ecently. This "grand old man's" faith nd radiant personality have been a ource of much inspiration to generaions of students and to others throughut the church. . . . The Rev. J. E. Rydack, for several years superintendent f the Lutheran Home for Children nd the Salem Home for the Aged, both t Joliet, recently resigned. . . . Dr. J. . Brandelle, for many years superinendent of the Augustana Home for the ged in Chicago, also resigned due to dvancing years. . . . Dr. P. A. Mattson, resident emeritus of the Minnesota onference, passed away on April 4. e had served as president of Gustaus Adolphus College, president of the Minnesota Conference for twenty-six years, and as a general church leader in varied capacities. . . . Dr. Alfred Bergin of Lindsborg, Kansas, passed away on March 26. Dr. Bergin had served as president of the Kansas Conference, and as a member of the Board of Directors of two colleges and several other church institutions. He served as pastor of Bethany Lutheran Church, Lindsborg, Kansas, for thirty-eight years until his retirement in 1942.

This and That

The various conferences are having their annual meetings these days. . . . The Minnesota Conference approved the selection of the Rev. Edgar Carlson as president of Gustavus Adolphus College. . . . The Augustana Lutheran Church of Washington, D. C., recently feted Dr. P. O. Bersell in appreciation "of what Dr. Bersell has meant, not only to the Augustana Synod and the Lutheran Church of America, but also and particularly to the Augustana Church of Washington." . . . Dr. C. A. Serenius, director of the department of public relations at Augustana College, was elected president of the Association of College Admission Counselors at the annual meeting of that organization in Chicago.

New Augustana Publications

Today With God

DAILY MEDITATIONS

By Daniel Nystrom

Simple in language, and reflecting many of the interests and activities of those of school age, these meditations are well suited to maturer young people and adults in general. All the main truths of Christian faith and life are reviewed devotionally in meditations throughout the book. Problems of conduct and life are dealt with largely from the angle of youth. For these reasons, the book gives real help to young people in their private devotions.

Today With God is meant for the family, as well as for the individual. Parents will be thankful for devotional material in which the special interests and needs of their boys and girls are not forgotten. These simple meditations will give spiritual help also to the parents.

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Out of the Fog

The Story of Peter Parker's Pilgrimage

By C. A. WENDELL

Through the medium of an interesting story, Dr. C. A. Wendell, university pastor and lifelong friend and counsellor of youth, gives genuine help to all who have become perplexed or robbed of assurance of faith as a result of their discoveries in the pursuit of knowledge. Peter Parker's pilgrimage of mind and soul is typical of that of many another youth. Many can be led out of the fog in the same way as he. Against the background of life, romance, travel, and music, this book gives a reverent, simple, Scriptural and appealing presentation of what young people should know about the relationship of the Bible and science, the meaning of miracles, the theory of development in creation, and other matters of vital interest and importance.

Cloth, net $1.25. Paper, net 85c

More People Are Asking

By JOHN P. MILTON

The interest shown in Dr. John P. Milton's first volume of questions and answers, *People Are Asking*, has led to the publication of this second volume of "Question Box" material. Actual queries, of vital interest to the questioners, and typical of the kind of problems many want to see discussed, here receive clear answers in line with God's Word. Of special interest in this book are the interpretations of a large number of difficult Bible passages and teachings. There is also a thorough discussion of "Lutheranism and Revivalism." For the rest, there are answers to many new questions about the Christian's relation to the church, to religious practices, and to amusements. All the material is new.

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ON THE RELIGIOUS HORIZON

Christian Movement Is Stirring Chinese

Native Methodist Bishop Says Most Government Officials and Leaders Are Christians

A widespread "spiritual awakening" is now under way in China, Bishop Wen Yuan Chen of the Chungking area of the Methodist Church and executive secretary of the National Christian Council of China, declared in addressing a mass-meeting in New York City sponsored by fourteen national and local interdenominational church organizations.

Although this movement cannot be termed "spectacular," it is nevertheless gaining momentum and securing the attention of the Chinese people, Bishop Chen said.

"There is a larger Christian force in the Chinese government now than ever before," he said. "Most of the important governmental offices are held by Christians, including the president, the ministers, and vice ministers of the Ministry of Foreign Affairs, of Information, and of Finance. In addition the director of the National Military Council and the general secretariat of the Supreme National Defense are Christians.

Bishop Chen reported a deep appreciation among the Chinese people for the accomplishments of the Christian movement. Government officials, he declared, have gone out of their way to praise the "energy, courage, and self-sacrificing spirit" of missionaries from the Western countries.

Generalissimo Chiang Kai-Shek, he said, has asked that more missionaries be sent to China after the war, "to work as comrades with the Chinese people in the reconstruction of the nation."

Moving Toward Church Union

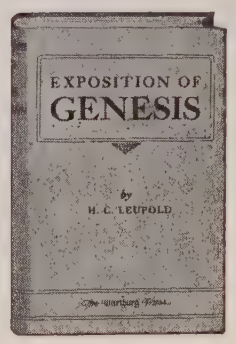
Commenting on a trend toward interdenominationalism now evident among the churches of Free China, Bishop Chen declared:

"The emphasis is now internationalism, not nationalism; interdependence, not dependence; and interdenominationalism, not denominationalism."

Describing various forms of interchurch activity in which Chinese Christians are working together, Bishop Chen disclosed that a Churchmen's Club has recently been organized by laymen which includes in its membership Salvation Army officials, Seventh-Day Adventists, and leaders of the China Inland Mission—all groups which heretofore had carefully avoided cooperative church work.

Characterizing the war between China and Japan as a war "between Christian idealism and Shintoism, between democracy and imperialism, between right and might," Bishop Chen asserted that while Japan has "long-range guns, China has a long range philosophy of life."

Sponsoring organizations included the American Section of the World Council of Churches, the Federal Council of Churches, the Foreign Missions Conference, the United Council of Church Women, the International Missionary Council, the Protestant Council of New York, United China Relief, and the Chinese Students' Christian Association.



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The standpoint of the author is strikingly conservative. All critical questions—and there are, of course, many—are pointed out and answered. Reverence for the inspired Word of God is evident on every page. Quotations from Luther are frequently inserted. Practical thoughts and homiletical suggestions abound.

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hurch As Leader In World Dilemma

arvard Professor Believes Mankind Is Ready to Yield to Spiritual Authority

"HE WORLD expects the Church to furnish a basis for a working international order, Dr. William Ernest ocking, professor of philosophy at arvard University, told an audience 1,500 persons attending the opening ssion of the four-day Drake Univerty Conference on "The Church and e New World" at Des Moines, Iowa.

The world must find an "object of yalty, devotion, and obedience which anscends the national State," he said, and that is why it turns with a new nd almost wistful deference to the hurch and asks, 'What have you got long that line?'"

"If there is a hopefulness in the sitution of the Church today," Dr. Hockng said, "it is because it is disposed to now the worst, the only possible reparation for going on to a second tage of power in coping with the inernational situation."

Dr. Hocking listed three available eservoirs in the world community for ecisive settlement of disputes—faith, orce, authority, and law.

The Church is not likely to get all it ims at, he continued, but should "nevr disavow its objective or quit fighng for it until the last whistle."

Dr. Hocking added that there are hree grounds on which the Church nay base a "reasonable expectation" hat it will get what it aims at in the way of a just and durable peace.

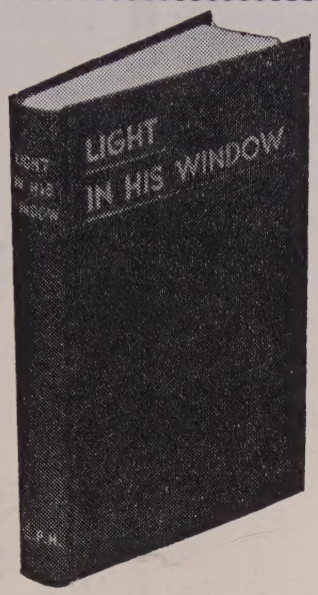
The first, he said, is the increased respect in which the judgment of the Church is held today. The second is the plasticity of the future—"the postwar world cannot start where it left off, it will be either better or worse." The third ground is "the clear analysis of the world situation, on which so many have agreed."

Methodist Bishops Propose Evangelism Crusade in 1945

Discussion of a proposal to launch a nationwide "Evangelism Crusade" during 1945 highlighted a recent meeting of the Council of Bishops of the Methodist Church. The project, closely patterned after the denomination's "Crusade for World Order," is expected to feature a series of mass meetings in various cities followed by local home visitation campaigns.

The bishops also debated a recommendation that designated missionaries or nationals of foreign countries now in the United States be authorized to represent Methodist bodies in those lands at the General Conference.

Dr. H. Lester Smith, resident Bishop of the Cincinnati area, was elected president of the Council, succeeding Bishop William W. Peele of Richmond, Va. Bishop Charles C. Selecman of Oklahoma City was elected vice-president, and Bishop G. Bromley Oxnam, Boston, secretary.



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Religious Liberty Urged for Nations

Churchmen Ask Hull to Exert Influence to Assure Rights of Minorities in All Lands

A plea to the government to exert its influence to insure legal provisions for religious freedom by nations throughout the world has been presented to Secretary of State Cordell Hull by three representatives of the Protestant forces of the country.

The spokesmen were Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America; Dr. Glenn P. Reed, of the Foreign missions Conference of North America; and Dr. O. Frederick Nolde, professor of Christian Education, the Lutheran Theological Seminary, Philadelphia, Pa.

Declaring that "States should assure their citizens freedom from compulsion and discrimination in matters of religion," the statement urged that provisions for religious freedom be incorporated in treaties and agreements "into which our country may enter looking toward the promotion of world order."

The churchmen told Secretary Hull it was their belief that the statement represents the prevailing concern of Protestant Churches in the United States. It was prepared by the Joint Committee on Religious Liberty, created two years ago by the Federal Council and the Foreign Missions Conference to study the problem of religious liberty in all its phases, and has been approved by the executive bodies of both organizations, which represent the major Protestant denominations of the country.

When the "rights which inhere in man's dignity are impaired, all liberty is jeopardized," the statement emphasized, and specifically recommended that "the rights of individuals everywhere to religious liberty shall be recognized, and, subject only to the maintenance of public order and security, shall be guaranteed against legal and administrative acts which would impose political, economic, or social disabilities on grounds of religion."

It further asked that "religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property for these purposes."

In providing for and exercising religious liberty, the statement said, the State and the people must fulfill reciprocal obligations: "The State must guard all groups, both minority and majority, against legal disabilities on account of religious belief; the people must exercise their rights with a sense of responsibility and with charitable consideration for the rights of others."

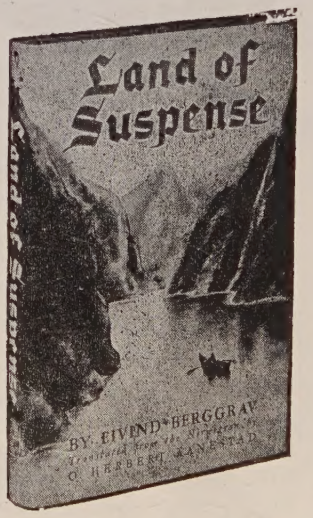
Japanese Christian Soldiers Refuse to Commit Atrocities

Japanese Christian soldiers who refuse to obey orders to commit atrocities are shot while others commit suicide rather than obey, Dr. H. W. Myers of New York, Presbyterian missionary in Japan for 40 years, declared recently at Richmond, Va.

Christians in China regularly decorate the tombs of these "martyrs" with flowers, he said.

"The average Japanese is courteous, polite, honorable, and gentle," he said. "But put him in a uniform and he becomes an entirely different person—harsh, cruel and rude."

Dr. Myers added that the recent removal of Admiral Osami Nagano and General Sugiyama from command of the Japanese army and navy will undoubtedly help to enlighten the Japanese people as to the real progress of the war, which the rigid censorship in Japan has kept from them.



Land of Suspense

VISITATION GLIMPSES OF NORTH NORWAY

by

Eivind Berggrav

Illustrations by John L. Ellingboe
Translated from the Norwegian by

O. HERBERT AANESTAD

As head of the Diocese of Haalogaland, a territory that covers all of Northern Norway, Bishop Berggrav visited and revisited the tiny, isolated villages and communities in the fjords and on islets in the sea.

His observations on the people themselves, their way of life, their attitude toward their God, their dealings with one another, reflect the bishop himself. The reader becomes acquainted with this courageous Christian who is recognized today as a leader of the Church of Norway in its struggle against the Nazi and Quisling oppression. One learns not only to love the people of the Northland through the glimpses given by Bishop Berggrav, but one gets something of the measure of this man who finds no village too tiny and no individual too insignificant to merit his concern.

Illustrations include a frontispiece map of Norway in color and numerous line sketches throughout the book.

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lew Pastor Begins Work at Madison

pressive Services Mark Induction of A. Henry Hetland as Head of Student Ministry

EV. A. Henry Hetland was installed April 16 as pastor for Lutheran dents at the University of Wisconn, by Dr. Martin Anderson, president the Eastern District of the Norwen Lutheran Church. The service s held in Luther Memorial Church, adison, with Dr. O. J. Wilke, presint of the University of Wisconsin utheran Student Foundation, presidg. Dr. J. I. Meck, of Racine, Wis., eached the installation sermon.

The call which Pastor Hetland acpted was issued jointly by the Board Education of the United Lutheran hurch, the Student Service Commison of the American Lutheran Conrence and the Board of Directors of e University of Wisconsin Lutheran udent Foundation.

In addition to the approximately 600 utheran students, one-third the nora peace-time enrollment, Pastor Hetnd will also minister to several hunred Lutheran trainees on campus and nother group stationed at near-by ruax Army Air Field.

Foundation Controls Work

The Lutheran Student Foundation irects the work of serving these stuents. It is an incorporated organizaon composed of individuals and oranizations who subscribe annually to ne Foundation. It was organized in 939, with a Directing Committee comrised of three representatives of the nited Lutheran Church and three of ne American Lutheran Conference. ater, when the Foundation was inorporated, this committee became the oard of Directors. Present Board nembers are: President, Dr. O. J. Wile (ALC), pastor of St. John's Luthern Church; secretary, Mrs. George olsrud (Aug.); treasurer, A. W. Person (ULC), comptroller of the uniersity; the Rev. Reuben Gornitzka NLCA), associate pastor of Bethel Luheran Church; Dr. R-M.S. Heffner ULC), professor of German; and hester Ruedisili (ULC), assistant Junor Dean at the university. Ex-officio nembers of the Boards are the Rev. lton Anderson (Aug.), pastor of Cenral Lutheran Church; the Rev. Charles Puls (ULC), pastor of Luther Memorial Church; and Dr. Morris Wee (NLCA), pastor of Bethel Lutheran Church.

Pastor Hetland, who has now joined these laymen and pastors in serving students, was graduated from Augustana College, Sioux Falls, S. D., and Luther Theological Seminary, St. Paul. He also studied one year at Lutheran Bible Institute, Minneapolis. His internship was spent at Central Lutheran Church, Minneapolis, and for one year he was assistant pastor at First Lutheran Church, Eau Claire, Wis. He was pastor of Our Savior's Lutheran Church, Muskegon, Mich., and president of Greater Muskegon Ministerial Association when he accepted the call to student work in Madison. He has been a frequent contributor to the *Lutheran Herald* and *Better Leagues*.

Blenker Was First Pastor

The first full-time pastor for students at Madison was the Rev. E. J. Blenker, installed in 1939. He resigned in 1941 to accept a parish in The Dalles, Oregon. During Pastor Blenker's ministry, synodical cooperation in student work was strengthened and a new level of student participation reached.

He was succeeded by the Rev. Lloyd E. Jacobson, who served the students from 1941 to 1943, when he enlisted in the Navy chaplaincy. During this period, arrangements were made whereby the Lutheran Student Foundation leased a large house at 228 Langdon Street, which serves as pastor's residence and student center. With combined help of students and interested Lutherans of the city, the house was redecorated and furnished. Besides pastor's quarters, the house has a study, a room for small group meetings and facilities for reading and writing.

Because the present facilities for carrying on student work are inadequate, one of Pastor Hetland's responsibilities will be that of launching a campaign for $50,000 for a student center in Madison.

Says German Church Will Be Big Postwar Factor

The German Church will be one of the most important factors in building a sound Germany after the war, Prof. Wilhelm Pauck of Chicago Theological seminary recently declared at Des Moines, Iowa.

Speaking at Luther Memorial Church, Professor Pauck said the German Church must have backing and spiritual fellowship from Christians in this country in order that it may rise above the conditions under which it now exists.

Describing the Nazi persecutions of German Protestant Churches by placing leaders in concentration camps or in the army, Professor Pauck declared that interest in the Church has nevertheless grown during the war.

Germans are supporting and joining the Church even though there is a great lack of clerical leadership, he said, and added that the Church will be a positive influence after the war because church people have not been corrupted by Hitler.

*

Wants Pope Represented At Next Peace Table

The Pope is "the one man who can give stability to the peace treaties" and he should therefore be represented at the peace table, Roman Catholic Archbishop Joseph Schrembs declared in an interview recently at Cleveland, O.

The 77-year-old head of the Cleveland archdiocese, who observed his 33rd year in the episcopacy in February, is the last surviving bishop of the National Catholic War Council, which functioned in World War I.

"The question is asked," he said, "will the Pope be invited to the peace conferences? Not personally, of course, for he would not be able to attend, but through his delegates.

"He is the one man in all the world who can give stability to the peace treaties, and who can inject the real essentials of peace into those at the conferences. He has no personal interest. His interest is the peace of the entire world."

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Winning of World Task of Church

Archbishop of York Calls Disunion of Christians Chief Obstacle in Missions

THE evangelization of the world is the great task laid on the Church," the Most Rev. Cyril Forster Garbett, Archbishop of York, asserted at his final public appearance in New York before returning to England.

Dr. Garbett addressed 2,000 persons on "The World Mission of the Church" at a general meeting, sponsored by ten leading church groups. "When we talk of evangelization," he said, "we must not talk only of missionary work overseas but the missionary work to be done in our midst. Culture, education, science, and self-interest will not by themselves bring the world together. Right down in the heart of man is the fact of sin, which reformers often forget, and the forces of sin can be overcome only by a stronger power."

The disunion of Christians causes difficulties in missionary work, the archbishop observed, and added, "There is no short cut to reunion, but there is a call from God to cooperate in every way."

The archbishop visited Russian War Relief headquarters as a guest of the Russian War Relief Interfaith Committee and extended his congratulations on the work being accomplished. He also gave a brief resume of his recent trip to the Soviet Union, describing that country's great need for aid.

The Archbishop faced a battery of questions mainly concerned with church interest in English social problems, the bombing of Germany, the British education bill, and the revival of religion in Russia.

Great Interest in Social Reforms

Declaring there is "a great interest in the Church of England in regard to social reforms," the archbishop, who is an authority on the subject of national planning in England, declared, however, that there is no official policy in the Church on such matters.

"Speaking as one who is deeply interested in social reform," he said, "I should not want the Church of England as a whole, or any Church, to commit itself to the details of social reform. There is an increasing interest and concern in the Church of England on such problems as bad housing, malnutrition, child labor, and unemployment. Many individuals in the Church have spoken in favor of the Beveridge plan, but the policy is to accept the main suggestions of the report and see how best things can be worked out in detail."

Asked what steps are being taken to rebuild bombed churches in England, the British prelate stressed the need for careful planning in regard to the restoration of blitzed churches. After the war, he said, the Church will be short of men and money, and it might be better to have fewer parishes, "each with a strong center, well-equipped and staffed, and with several mission churches."

Defends Bombing of Germany

On the bombing of German cities, the British church leader stated:

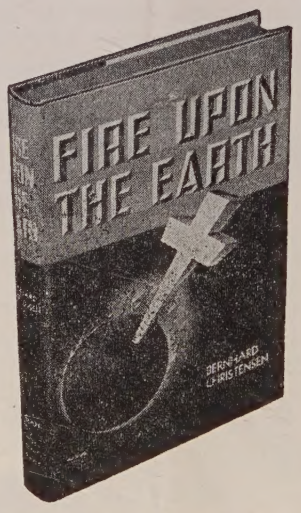
"The majority of the people in th Church of England feel that the mai thing is to bring the war to an end a soon as possible, so as to save from op pression and horror the millions o people under Nazi rule. If the bomb ing of Germany is hastening the end o the war, we believe it is right to con tinue it."

Replying to a series of questions o the status of religion in Russia, th archbishop predicted that the religiou revival in Russia is very real. A through the past years, there has bee a great deal of religion among the peo ple and now, in the midst of war, has come right out into the open. A increasing number of churches are be ing opened."

Fire Upon the Earth

by

Dr. Bernhard Christensen



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